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CASE,

AND

HIS COTEMPORARIES;

OR,

THE CANADIAN ITINERANTS' MEMORIAL:

CONSTITUTING A

BIOGRAPHICAL HISTORY OF METHODISM IN CANADA

FROM ITS

INTRODUCTION INTO THE PROVINCE TILL THE DEATH OF THE REV. WILLIAM CASE, IN 1855.

BY

JOHN CARROLL.

"Tell ye your children of it, and let your children tell their children, and their children another generation."—PROPHET JOEL.

VOLUME II.

TORONTO:
PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE,
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1869.

INTRODUCTION TO VOLUME II.

THIS second volume being of disproportionate thickness to the first, it will be necessary not to increase its size by very extended prefatory remarks. Nevertheless, a few observations seem to be required.

1. The "BOOKS" into which this work is divided, embrace not arbitrary, but real periods, founded in nature, or governed by the course of events. They are, consequently, disproportionate in length to each other and in the number of facts and incidents they comprehend. "BOOK SEVENTH" embraces a longer period than any which has gone before, or that will follow after. The result is, that the narration of the events within its lapse has resulted in making a volume within itself. Should the author live to put these and future volumes, which he hopes to write, into one or two large octavo volumes, the "BOOKS" will be reduced to their proper relation to the greater whole.

2. He anticipates an objection to the literal and verbal quotation of extended passages from the written or printed productions of others. It may, perhaps, be said that these quotations have made the work less original, and uniform,

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and flowing in style than it otherwise would have been. In answer to this he has to say, that he would have been not much less a mere compiler, had he substituted his own words for theirs, and he might not have greatly improved the style in doing so. But his real motive has been twofold. First, he has been desirous to give actual specimens of the modes of thought and expression of the men he would portray and memorialize, as well as describe their lives and characters. Secondly, he has wished, in a readable form, to write and put on record a number of interesting and valuable reports and details of the work of God in Canada, scattered among other documents, and contained in periodicals out of print, which are fast wearing out and being lost.

3. The spelling of certain words is not in all cases uniform; and some of it may seem fanciful and erroneous. This is not the place for assigning his reasons; but the author, on principle, omits the *u* out of the dipthong *ou*, in words ending in *our*, where the *o* sound alone is preserved. But sometimes his editor or proof-readers, with their orthodox ideas, have supplied the *u*; or it has been left in words of the above mentioned character which have occurred in quotations. This is one of the instances of the want of uniformity, with its cause. Another has been this: the writer has a maxim, whether right or wrong, that in all monosylabic words which have acquired a conventional meaning, or use, such as *but*, or *net*, the final consonant should be doubled, in which case,

they become *butt* and *nett*; but, for the reason above assigned, the reduplication has not in all cases been attended to. Again, in the words *employe*, *appointe*, and the like, he holds that the final *e* should be doubled only in cases where they are applied to females; or in other words, *e* is masculine, *ee* is feminine. His wish on this subject has not been comprehended always,—hence a want of uniformity in this particular also. He probably is himself to blame, in not having been more explicit in the expression of his wishes. He merely mentions these facts to show, that he does not write at haphazard, and to account for the variation.

4. The Author would here most expressly return his grateful thanks to those kind friends who have furnished him with materials, whose names are too numerous to be here particularized; and as he intends to prepare, at least, another volume, should God in mercy spare his life, he earnestly requests that the papers referred to may be left in his possession a little longer. They are all carefully marked and preserved. If other persons have journals, letters, or documents of any kind, that would illustrate the career of "CASE AND HIS COTEMPORARIES," they are earnestly requested to remit them to his address.

St. Catherines, March 1, 1869

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REV. WILLIAM CASE,

AND

HIS COTEMPORARIES.

BOOK SEVENTH.

THE FIRST STAGE OF CASE'S LAST SOJOURN IN CANADA, WHICH EXTENDED TO THE FORMATION OF THE CANADA ANNUAL CONFERENCE.

1. THE first volume of this work, which ends with BOOK SIXTH, closed with the war, and left Mr. Case making preparations to return to Canada, which, from that time, was to be his life-long field of labor. This book, THE SEVENTH, begins with the Conference year of 1815–16. The Genesee Conference, at the beginning of that year, sat once more at Lyons, N. Y., namely, on the 29th of June, 1815, and following days. At that session the names of two of the Canadians, employed under Elder Ryan during the war appeared among those "received on trial;" these were William Brown and Ezra Adams, who have been already introduced to the reader. David Youmans and David Culp, two others of the same class, appear as "admitted to deacons' orders." John Rhodes although entitled to them before, now, on th first opportunity, receives elder's orders. We get a few glimpses of the position and duties of some of our Canadian friends from the old M. S. Journal of this Conference, which we have had the advantage of perusing. Mr. Madden was one of the "Stewards." Mr. Whitehead was one of the

Committee to examine the Presiding Elders' accounts. We find that our principal hero, the Rev. Wm. Case, received for his services in that office, the year preceding, the astounding sum of $79 96 in all, and $19 90 of this were "expenses" incurred. Mr. Ryan had fared so well during the war, that he made no claim on "the fifth collection." The entry in the journal, says,—"Brother Ryan has received his quarterage and expenses, of which no report is rendered to Conference, as he has no demand." These two brethren were among the delegates from this to the General Conference, to be held the ensuing May. Mr. Case was one of the three to draft "an address to the Canada brethren," which was "read and adopted." He was also employed to draft a reply to Rev. Benoni Harris, a retired preacher. He was now preparing to return to Canada.

2. The General Minutes of this year are distinguished for recording the death of the Rev. Thos. Coke, LL.D., who, although he had never been in Canada, belonged pre-eminently to the American Connexion, with which Canada Methodism was now closely identified, as he had been one of its first General Superintendents, and had held jurisdiction therein to the last, whenever he was in America. He therefore deserves a brief passing notice in connection with our history.

3. He was of genteel connections, and inherited considerable wealth from his father, who was a physician in the town of Brecon, South Wales, where the Doctor was born. He was a University graduate of considerable scholarship. Although ordained to the Christian Ministry in the Church of England, in which he held two curacies, yet, for some time after his ordination, he was a stranger to true religion, with a strong bias to scepticism. But, through the mercy of God,

he was at length convinced of the need of regeneration by reading Dr. Witherspoon's Treatise on that subject. The earnestness and fidelity of his public and private ministrations, which ensued upon his conversion, led to his dismissal from his curacy. About this time, 1776, he had his first interview with the Rev. John Wesley, whose friend and helper thenceforward he became, and zealously carried out the enterprises of his venerated friend after his death. In Missionary zeal he even seemed to transcend him and all others—spending his own and his wife's fortunes in the work of evangelization, and crossing the Atlantic eighteen times. He suddenly ceased to work and live on the 3rd of May, 1814, while going to plant a Mission in the Island of Ceylon, and was buried in the Indian Ocean.

4. The appointments to Canada made at the Conference of 1815, were as follow :—

THE UPPER CANADA DISTRICT.

WILLIAM CASE, Presiding Elder.

Bay of Quinte—David Culp, Ezra Adams.
Smith's Creek—
Yonge Street—John Rhodes.
Ancaster—Thos. Whitehead, David Youmans.
Niagara—Wm. Brown.
Detroit—Joseph Hickcox.

LOWER CANADA DISTRICT.

HENRY RYAN, Presiding Elder.

Augusta—Thos. Madden, Andrew Prindle.
St. Lawrence—Israel Chamberlayne, John Arnold.
Ottawa—Nathaniel Reeder.
Montreal—
Quebec—

BOUNDARY CIRCUITS.

(New England Conference.)

Stanstead—John Lewis.

St. Francis River—Shipley W. Wilson.

5. The only Minister we miss from the above list who began the war period in Canada, who has not been already accounted for, is the Rev. Thomas Burch, whose excellent character and faithful labors entitle him to all the memorial we can furnish; and we are glad that his Conference obituary, although short, is explicit, concerning the remaining part of his life and his death.

6. "At the close of the war he returned to the United States, and was soon after married to Miss Mary Smith, a pious young lady, of an excellent character and respectable parentage. From this time he continued in the itinerant ranks, filling some of the most important appointments, until disease disabled him from labouring efficiently, when in 1835 he took a supernumerary relation in the New York Conference.

7. "In this relation he continued about six years, when he returned to his efficient service, but was able to continue in it only four years, when he was again returned supernumerary. After the death of his beloved wife, who departed in peace in 1844, he resided on his place at Yonkers, West Chester County, N. Y., and continued there until about nine months previous to his death, when he removed to his son's, in the city of Brooklyn. During this time he occasionally preached, as his strength would allow, for he always delighted to appear in the pulpit, proclaiming salvation through the blood of the Lord Jesus. His last sermon was delivered about ten days previous to his death. His text was,—'For I reckon that the sufferings of this present time are not worthy to be

compared with the glory which shall be revealed in us.' A fit subject for one in his situation! It is said he preached with great freedom and energy. Near the close of his sermon, the manner and fluency of his speech producing a visible effect upon the audience, while speaking of the 'glory which shall be revealed in us,' he remarked that he felt his strength failing, but his heart was full of the love of God.

8. "His death was sudden—his disease being an affection of the heart. On that day he complained of a pain in the breast, and through the persuasion of his son he lay down in the bed, with a view to court sleep. In this state his son left him alone for a short time, when, after an absence of about fifteen minutes, he found the spirit had taken its departure from the body. Thus died the Rev. Thos. Burch, aged seventy-one years, wanting eight days, having devoted forty-four years to the work of the ministry.

9. "Much might be said in praise of our departed brother. It was manifest to all that heard him preach, that he spoke with great earnestness of manner. His shrill, sweet voice, the intonations of which fell on the ear with charming delight, the words coming from a heart overflowing with love to God and man, made an impression highly favorable to the preacher's piety, and produced a conviction that you were listening to a commissioned messenger of God. But he has gone to his reward; for, though he left no immediate dying testimony, a life of about forty-nine years of piety, forty-four of which were spent in the ministry of reconciliation, bears witness to the integrity of his heart, the righteousness of his life, and his preparedness to 'enter into the joy of his Lord.'" "One of his familiar ministerial associates says,—'He was one of the most amiable and sweet-tempered men whom I ever knew. All his actions as well as words breathed the

spirit of good will. He was gentle, unassuming, and affectionate in his intercourse, and uncommonly conscientious and devout. His mind was clear and safe in its operations, and, considering his advantages of education, remarkably well disciplined. As a preacher, he always held a very high rank. The most remarkable attribute of his preaching, and indeed of his character generally, was a charming simplicity. He evidently spoke out of the depths of a well-stored mind, as well as of a full, strong Christian heart; and there was so much of nature in his manner, and an entire absence of all apparent effort, that it seemed as if he had only to open his lips, and the rights, clothed in the right language, would come of course.' " [Dr. Luckey in Stevens.]

10. In the pious life, efficient ministry, and peaceful death of Thomas Burch, we have another example of the superior character of the men who planted and fostered Methodism in Canada, in the early days.

11. The list of appointments given above embraces fourteen names, including the two Presiding Elders; besides there were three vacancies, two of which, Smith's Creek and Montreal, were supplied by the officials indicated. Sixteen laborers in all, exclusive of the British Missionary in Montreal, for the whole country, from the eastern townships to the River St. Clair. We do not include the St. Lawrence Circuit and its two labourers (which were on the American side,) in the present estimate. They had a great work before them in a country in which some of them were strangers; and that work they had to perform under circumstances of great destitution. There was probably not a single minister's residence then belonging to any one of the Circuits in the whole territory. Their disciplinary allowances were very small, if ever there was a prospect of not getting their

eighty dollars for a single man, and *one hundred and sixty* for a married preacher. And for that very small sum they had to confide in the poor strangers to whom they were sent. The unitiated will say,—"Their Circuit deficiencies were made up by a *missionary* fund." Nay, verily, no such fund was then in existence. They went to their fields of labor in obedience to what they thought the call of God, and in simple dependence on Providence alone. Had they haggled about "appropriations," Canada would not have been evangelized for many long years.

12. Mr. Case, it will be remembered, was appointed Presiding Elder over the "Upper Canada District;" which, although it did not include the whole of the Upper Province, extended from the town of Kingston on the east, to Detroit on the west; its width was from the great water boundary on the south, to the extremest northern settlements.

13. He was now no longer the beardless boy he was when he first entered the country, but a matured man of thirty-five years of age, with ten years' ministerial experience, at a day which tried men's souls, five of which years he had spent in the Presiding Eldership. His return to the country was hailed by his former friends with joy; and it was equally a source of delight to himself to renew his acquaintances with his Canada brethren. He was noted for the strength and enduring character of his attachments; but to no people was he ever so much attached as to those of Canada.

14. His position was no sinecure. His journeys, we have reason to believe, were performed on horseback, excepting when the snow was on the ground, when, it is likely, as most of the preachers did, he availed himself of the easier

method of riding in a sleigh—the modern type of elegant cutters was not yet attainable. A 'pung' was the usual winter vehicle at that early day for one horse, which was a lighter kind of sleigh, with a pole instead of the now usual shafts, a little one side from the centre of the roller, to allow the horse to travel in one of the side tracks, furnished with a cross-bar at the end, called, I think, 'the neck-yoke,' to which the horse's collar was harnessed. In such style very respectable people rode in those days; and with one of these it is not impossible our hero may have traversed his extensive district. A very small one would have done for him; for he declined, on the grounds of prudence, we have learned, all female passengers.

15. Mr. Case and his fellow laborers entered on the period of which we write with diminished numbers in the societies—full half the membership having been dispersed by the anti-religious spirit of war. But the work was now again tolerably well supplied with effective laborers, who very soon, with the blessing of God on their efforts, retrieved the disasters of that period. There is in Methodism a singular soliditarity in its object and mode of operation, what changes soever there may be made by the revolutions of the connexional wheel, or whatever defections there may be from the ranks in the personal of the agents. It seems as though one mind actuates its enterprises year after year.

16. The method we shall adopt in treating of this first Conference year (1815–16) of the period of which we now write, will be to pass through the work from west to east, and speak of the several Circuits, and the laborers upon them.

17. The city of the Straits, (Detroit) on the American side of the river St. Clair, gives name to the Circuit which covers all the ground from that river eastward to the "Long

Woods," or somewhat east of the Great Bend on the river Thames.

18. This extremest field of labor was supplied with a preacher whose name is new to Canada, namely, the Rev. Joseph Hickcox. From the name being printed in italics in the Minutes, we know that he was in Elder's orders. Where did he come out from? and what was his character as a Minister? The Minutes, perhaps, will answer the first two questions; and we must get an answer to the third as best we may. As the Minutes contain no obituary notice of Mr. H., we can say nothing at present of his early life and conversion to God. They inform us, however, that he was received on trial in 1812. As it was during the war, we know he was a citizen of the United States. He was appointed that year to the Shamokin Circuit, somewhere, we surmise, in the state of Pennsylvania. In the years 1813 and 1814 he was on the Canaan Circuit, still in the Susquehanna District. Of Hickcox at this time, Dr. Peck says,—"He was a worthy man and a successful laborer." His ordination as an elder seems to have been expedited one year, doubtless because of the foreign Missionary work to which he was appointed. There was no return of members for the Circuit when he entered on his labors there, but he returned *one hundred and forty* at the close of the first year. As to his *personal*, Mr. Corson says he was a very handsome man, nose aquiline, and very argumentative in his manner of preaching, winning, and useful. His good looks procured him a wife in the Thames country, a lady some way related to the Rev. Ninian Holmes, or his family, but whether this event took place this, or the following year, we have at present not the means of knowing. Mr. Hickcox will mingle with the current of our history again, when there may be more learned of him.

19. *Ancaster* was the next Circuit in order, going eastward from Detroit, for it included all the ground comprehended in the former Long Point Circuit. It, therefore, extended from the New Purchase, west of York, to the Talbot Settlement, west of where St. Thomas now flourishes—a field of labour thus large enough to satisfy the most ardent lover of the Circuit system. This stretch of country was served by two men, neither of them young: the intelligent and gentlemanly Whitehead, and the simple-minded and fervent Youmans. Two striking opposites: but they will be likely, between them, to enlist the attention of all classes of their hearers. We have, however, gleaned no particulars of their labors this year; and the returns at the next Conference show a decrease of members. This arose, perhaps, from two causes—first, from the returns being taken more accurately than they could be taken during the war, and, secondly, from the members in the Thames country, which were no where else returned, having been the previous year, perhaps, included in the numbers on this Circuit.

20. *Niagara*, according to the Minutes, had but one preacher, the Rev. William Brown. We have slightly traced him in his work as being then considered a good preacher, and as contributing to the religious instruction of the families where he visited, by not only reading but expounding, verse by verse, the Scriptures at their devotions. Further information, at present, we have not, but his labours must have been effective, for a net increase of *fifty-two* members was returned at the end of the year. The Circuit in those days swept around and through the whole peninsula, as far west as Saltfleet—there being an old and notable Society at the "Fifty."

21. The *Yonge Street Circuit* was supplied by the meek and godly John Rhodes, where he found a wife, a Miss

Clubine, and left a name which was "as ointment poured forth." We have no particulars of the year, but find there was a decrease of *seventy-one*, but how to account for it we know not with any certainty. The returns may have been guessed at the previous year. Ministers then, as well as now, differed very much in their accuracy in the manner of making up returns.

22. The Smith's Creek Circuit was left to be provided for by the Presiding Elder. Such things were then more common than now. Usually there was some available person, local or located, in view at the time the appointments were made, and a blank was left opposite the name of the vacant Circuit. They had not yet learned to say—"one to be sent." The author applied to the only two survivors of Case's cotemporaries of that year, Messrs. Culp and Adams, but neither could remember by whom the circuit was supplied; when a search into the manuscript journal of the Genesee Conference showed that the Rev. J. B. Smith, a located preacher, was recommended from that Circuit at the close of this conference year to be again received by the Conference of 1816. This makes it morally certain that he was the supply inquired for. How the recommendation was dealt with, will be seen on a future page.

23. In travelling eastward, we come next to *Bay-Quinte* Circuit. It will be remembered that it was supplied by two native Canadians, David Culp and Ezra Adams, both o whom survive at this writing, (July, 1867.) Mr. Adams, on being interrogated, speaks in the following modest way relative to their labors and success:—"There was peace and quietness every where, and a few conversions on the Circuit." But we think that the brother's memory might recall more than a "few" if stimulated a little. The Rev. Conrad Van-

dusen, who was a native of that part of the country, has informed us that there was a very considerable revival in the centre of Adolphustown during the winter of 1815-16; and that some of the provincial corps, called the "Glengarries," who were quartered among the farmers, were converted; among others, George Farr, a young Irishman of fine personal appearance and very respectable education, who afterwards became a preacher, and will come under notice further on in our annals. Sure I am, from the numerical returns on the Minutes at the end of the year, that Mr. Adams is too modest—the nett increase on the Circuit being 123. The preachers could not have been idle, or inefficient. We have since had this confirmed by a letter from Mr. Culp, who pronounces it "a very laborious and successful year."—K. McSmith, of whom more anon, was converted on the same night as Farr, old Mrs. Carnahan being the instrument of "getting them forward;" so says James R. Armstrong, Esq.

24. *Augusta*, the next Circuit in the order we have adopted, in those days was an extensive one indeed. It embraced all the settled parts of the country from Gananoque to Cornwall, and between the St. Lawrence and the Rideau Rivers. It was supplied by two men, strong in all respects, viz: Rev. Messrs. Madden and Prindle, who were yet in their prime, men of good talents, mature years, and of port and presence physically; two of the best minds and the most thinking men of that day. But, alas, we have gleaned nothing of their labours or successes during the year. They return a small increase on the previous year of *twenty-nine*.

25. The *St. Lawrence* Circuit, on the south side of the river whose name it bears, and nearly opposite and parallel to Augusta in all respects, was again, though in the State of New York, connected with the Canada work. It was supplied by

two brethren, both of whose names are new to our pages, viz: Israel Chamberlayne and John Arnold

26. The former is the greater object of interest to Canadians, as he afterwards labored within the bounds of the Province proper, and was the brother of one of the same patronymic, who became domiciled in the country, where he became a subject, and, after his retirement from the active labours of a Circuit, was put in commission of the peace. We refer to Wyatt Chamberlayne.

27. The Rev. Dr. George Peck informed the writer that the Chamberlaynes were brought up in the State of New York, in Unadilla County, near the Unadilla River, which gives its name to the county, near to a small stream which falls into that river, called Butternut Creek, in which stream, according to the journal of Rev. Wm. Colbert, the Methodist apostle of that region, Wyatt Chamberlayne, sen., the father of the two preachers, was baptized. Israel had been received on trial at the Conference of 1813, two years before. The Conference Register of that year, relative to him, was as follows: "Israel Chamberlayne, from the New Town Circuit, extraordinary abilities, 18 years of age, deeply pious, remarkably good young man." The first year he travelled with Joseph Kinkead on the Northumberland Circuit, and the year before the one of which we write, on the Brome Circuit, with G. W. Densmore, lately returned from Canada. He evinced mind and studious habits from the first; but we learned from an old Methodist from that country, (Mr. Amazia Church,) whose house was his principal stopping place, that the first year of his ministry was marked by timidity and doubts of his call to preach. Above these infirmities of mind he soon arose, and, after some years, he became one of the princes in our Israel. The fact of his being

still alive, although in retirement, prevents us from drawing on a Conference obituary. But, as he will cross our path again, we hope, by that time, to have fuller means for illustrating his character.

28. Of Chamberlayne's colleague, John Arnold, we have very slender means for saying much. He was the brother of the energetic Smith Arnold, whom Dr. Wakely places among his "Heroes of Methodism." He was a widower, we believe, when he entered the ministry. His talents were plain, but his character was most reliable. He has maintained a connection with the ministry down to our own times, he being now a superannuated member of the Oneida Annual Conference. We are not without hopes of having the means of satisfying all reasonable curiosity concerning him. He was assisted the last half of the year by the laborious Reeder, who came in the place, as we shall see, of Mr. Chamberlayne, removed to Montreal and Ottawa, and of whom more presently. However these brethren may have labored, or whatever was the cause, they reported a decrease of *twelve* at the end of the Conference year.

29. In our downward progress, we must next consider *Ottawa* and its preacher. The beautiful scenery of this Circuit of rivers, intersected longitudinally by the "Grande Riveir," and transversely with the Rivier Le Grace, the Upper and Lower Rouges, and the North River; and the friendliness and hospitality of its original Anglo-American settlers, made this a fondly-cherished region in the memories of all the itinerants who had travelled it. It has this year (1815–16,) a preacher new to Canada—no other than the heavenly-minded Nathaniel Reeder.

30. He was a native of the United States. He had been received on trial two years before, that is in 1813, and

appointed to the Shumokin Circuit, in the Susquehanna District. The record on the journal of the Conference concerning him is this,—"Twenty-five years of age, from the Canaan Circuit, a humble, zealous, useful man, and of improveable abilities." In 1814, he was on the Chenango Circuit, in the District of the same name. We obtain a glimpse of him on this second Circuit from the pages of Dr. G. Peck's "Early Methodism," in two trenchant sentences. They are as follow,—"The next year, 1814, Ralph Lanning and Nathaniel Reeder were our preachers. Lanning was a sensible man, a sound theologian, and a systematic preacher. Reeder was earnest and eccentric." During these two years he enjoyed the unspeakable benefit, that is to a young Minister, of a senior colleague to manage the affairs of his Circuit for him: at the last Conference he was received into full connection and ordained Deacon, and is now sent in charge of a Circuit himself, in a foreign land. Seventeen years after, the writer traversed the same ground, and ferried across the same streams, and learned from the dear, kind-hearted people, in whose memories Reeder's name was embalmed, that they "received him as an angel of God." Indeed, his appearance was said to be almost angelic. The devotion and joy of his sanctified spirit gave him a sort of unearthly appearance. His looks were so remarkable that strangers, when they met him on the way, (as the writer was informed by that blessed man of God, Mr. Abbot Johnson,) would turn and look after him, and, perhaps, follow him with their eyes as far as h could be seen. The cast of his countenance, however, was not intellectual, but the reverse. He preached holiness, prayed for holiness, and lived holiness. He was one of the sweet singers of Israel, and fascinated the people with his spiritual songs. As Mr. Playter has justly said, he was the instrument of the gigantic William Johnson's conversion,

who, as a leader and local preacher, became a host in himself. He was also the means of bringing a Mr. Robertson, of Papineau's Seignory, to God, whose house became "a lodging place for wayfaring," whose wife exceeded himself in sense and stability, and whose descendants are still the friends of their father's Church. Reeder was very useful during the six months that he remained in the Circuit, and 153 members were returned at the close of the year in the place of none the previous year.

31. *Montreal*, for this year (1815-16) was without a preacher appointed by the Conference, or rather at the Conference; for a minister was sent by the Bishop from the United States after some delay. How the matter was managed, and how it passed with St. Lawrence and Ottawa Circuits as well, will appear from the following letter to the author, written by one of the parties concerned, the now venerable and Rev. Dr. Israel Chambelayne:—

"TWO YEARS IN CANADA IN THE YEAR 1815."

32. "The writer, then in his twentieth year, and the third of his itinerancy was placed in charge of the St. Lawrence Circuit. At his first quarterly meeting, Bro. Henry Ryan gave him a letter of introduction and authority to proceed to Montreal and take charge of our society in that place; the pastorate being vacant at that time. His further instructions were that, as soon as Montreal should be otherwise provided for, he should proceed to, and take charge of the Ottawa Circuit in place of the then incumbent, the Rev. Nathaniel Reeder.

33. "His provisional pastorate in the city proved transient, After about one month his successor appeared in the person of the Rev. Daniel Bromley, of Vermont, then a local elder, though previously an itinerant.

"Ottawa was a two weeks Circuit. A journey up the river [from Montreal we suppose] "of that name of forty miles brought the writer within its nearer limits, where the two young preachers met and parted." (He means he and Reeder.) "This was then distinguished as the 'Lower Seignory!' At the opposite extremity of the charge was the 'Upper Seignory,' with a space of unorganized territory between." [He probably means Argenteuil on the east, and Papineau's Seignory on the west; but there was preaching and societies intermediate at that time, namely in Chatham West Hawksbury, and Longueil.]

34. "In this strange country, and among otherwise utter strangers, the boy-preacher was thankful to find himself, for the second time, under the presiding eldership of the brotherly, fatherly, and truly apostolic CASE. Gracious revivals followed his quarterly visitations at each of the Seignories. That at the Lower Seignory became extended, and the fruits of it remain to this day.

35. "Where the city of Ottawa now is, or near it," (opposite,) "there was in the spring of 1816 a small village known as Hull. With no land road from below, it could only be reached by water, a distance of forty miles. Represented as all but destitute of Christian ministration, the author of these reminiscences decided to reconnoitre and report. It was now June, and the Ottawa now narrowed and more rapid, then expanded into dark eddying bays, was gloomy and dreadful. And this the rather, as it was overhung and shaded by the primeval wood. The voyageur in the stern, with his saddle-bags in the bow of the borrowed 'dug-out,' had paddled but fifteen miles of the forty, when, not in vigorous health—the sight of a cabin on the first headland was hailed as a thankful relief from what had become all but a forlorn hope.

36. "He had scarcely hauled his canoe ashore and entered into a short questioning with the inmates of the hut, when lo! a fleet of the Hudson Bay Company's boats! To speak of a change of *modus procedandi* were superfluous. The boats—six in number—were birchen, and each of six tons capacity. But the romantic incident was a *night in the woods*. The boats are unloaded and hauled ashore; the camp-fires have extemporized the pea-soup; pipes have been smoked all around, when just as the *parle vous*, with their single protege, were sinking to repose, canopied only by the trees, it began to rain. *Presto*, a boat brought from the river is transversely stowed, Yankee and all; all are dry, and sleep well till day-light sees them leading for the 'Carrying Place,' an *alias* for the author's destination, which was gained in season to assemble the settlement for an evening sermon. It was listened to by some who never heard one before, with avidity and tears.

37. "As the return was without incident, it is passed without remark.

"These recollections refer to the month of June, as they also relate to the closing weeks of the writer's first year in Canada, must here be ended. The second year can only be attempted at another and under less unfavorable circumstances.

"I. CHAMBERLAYNE.

"Syndonville, Orleans Co., N. Y."

38. We get some further glimpses of Montreal from the M. S. Journal of George Ferguson, who was not discharged till the 10th of May, 1816, and who was sometimes in this city during the Conference year of which we write, and preached for the American brethren. Barnabas Hitchcock, a powerful exhorter, then resided in Montreal, and con-

ducted the business of a blacksmith, who had served in the militia during the war, and had also been taken prisoner by the Americans, and only obtained his liberty by escaping from his guards, and stopping in the woods by day, and travelling in the bye-paths at night, until he got within the Canadian lines; yet he sided with the American preachers, and did much by his talent and liberal contributions to sustain that branch of Methodism in the city. As he became a travelling preacher in after years, and died a member of the Canada Conference, he will come favorably into notice further on. Among the adherents of this section of Methodism in the city were several Americans, as, also, one Scotch gentleman, a Mr. Findlay, who was a leader in the American Society.

39. We have seen from the list of appointments that the two border Circuits were speedily re-occupied after the war had closed, and stood connected with the New England Annual Conference. The appointment to Stanstead was John Lewis; the preacher on the St. Francis River was Shipley M. Wilson. The former had travelled four years and was in Elder's orders, the latter, (Wilson,) had travelled two years, and had just received Deacon's orders. The writer heard Mr. Lewis' name mentioned in Lower Canada as a laborious, self-denying man, but heard nothing further about him. Both Circuits were very extensive, and embraced many very new settlements. Their labors were toilsome, and they endured incredible hardships. They seem to have labored faithfully, and to have met with success. Stanstead went up in the number of members from *fifty* to *seventy-five*, and St. Francis from *fifty* to *eighty-eight*.

40. As these good men never had another Canadian appointment, we had better dispose of them finally, now.

Mr. Lewis rang the changes, back and forth, on the hardest Circuits, the names of which, perhaps, it would not be interesting to give, from the Canada line, through Vermont, Connecticut, and New Hampshire, down to the farthest point in Maine, seldom stopping more than a year in one place, whence we infer he was a plain preacher, to whom rough work was usually assigned. He fell into the Maine Annual Conference, at its formation in 1825, in which he continued to labour effectively three years longer, when he had to superannuate. He stood in that relation three years, when, perhaps, despairing of being able to endure any longer the fatigue of the itinerancy, and not wishing, perchance, to burden Conference funds, he "located," and became lost to sight, connexionally. His Master, no doubt, kept his eye upon him, and, ere this, most likely he has given him his final reward.

41. Shipley W. Wilson, although then younger than his friend, seems to have been a man of more talent; for we trace him, not to mention all his fields of labor, through Martha's Vinyard, Falmouth, New Bedford, Charleston, &c,, &c., up to Lyn and Boston, in which cities he was stationed more than once. And with the exception, of one year on the Superannuated list, he held on effectively till 1843, performing 32 long years of itinerant toil, when, we regret to say, with eight others of the New England Conference, he withdrew from the old Church, to join, no doubt, the newly-organized "Wesleyan Methodist Church," to which the slavery agitation had given rise. The ground of controversy being now removed, we should be glad to learn of the return of those disrupted bodies to the parent connexion. Be that as it may, these two laborers, once of our country, left no ill record behind them to tarnish the character of the planters of Methodism in the colonies.

42. We have seen that the Rev. Richard Williams, Wesleyan Missionory from England, went to Montreal during part of the present Conference year (1814–15.) He remained there till the autumn of 1815, when the Chairman of the Nova Scotia District, Mr. Bennett, in which these two Canadian Circuits, Montreal and Quebec, were then comprehended, paid the province a visit; and removed Mr. Williams to Quebec, bringing Mr. Strong in his place to Montreal, about which time he was married, and where he remained for a time.

43. Fortunately, we have rather full details from the pen of Rev. Mr. Williams himself, in a letter to the Secretary, not only in regard to his own labors in Quebec, but, also, with regard to Montreal, so early in the Conference year as February 12th, 1816. We give his exact words :—

44. "I find, by the copy of the stations of the preachers, which you were so kind as to send me, that the *Conference* have appointed me for Quebec, and I have had, of course, to leave Montreal. During my residence in that city I have had the happiness of seeing the work of God prosper in my hands. At a village called St. Michael, about five miles from town, I was received by the Protestant inhabitants, (who, with the exception of one family, are all Scotch,) with open arms. These people discover such a warm attachment to Methodist preachers, and the doctrines they inculcate, as I do not recollect to have seen anywhere before. In this place we preach once a fortnight.

45. "Soon after my arrival in Montreal I was informed of a large village, eighteen miles distant, called Terrebonne; the half of its inhabitants were said to be Protestants. Upon hearing this I expressed a desire to preach to them, but could not at that time. By some means or other it was reported that I had really engaged to come and preach, and

had appointed a time for that purpose. The intelligence spread far and wide and soon reached the ears of the Romish priest, who availed himself of the first opportunity to warn his people against the English minister, threatening, at the same time, to excommunicate every one who would dare to hear him. Notwithstanding this terrible threat many of them who understood English declared that they would certainly hear the English minister, and at the time reported to have been appointed, a large assembly of them met together in a house that had been procured for that purpose. But, alas! they were disappointed; which they should not have been had I been favored with information on the subject. In this populous village, although the one-half of its inhabitants are Protestants, there is neither a protestant church nor minister.

46. "About thirty miles from Montreal is the village of St. Johns: it is large, and its inhabitants are wicked to a proverb. In this place I spent one Sabbath-day, and preached twice in a storehouse belonging to the government. All the soldiers with their officers, and several of the inhabitants attended; but the weather being rainy, was much against us. I was requested to visit them again, but the situation of Montreal was such as to prevent me from paying them any further attention. Twelve miles from this is the beautiful village of Chambly, principally inhabited by Protestants; but whose real character bears too striking a likeness to those of St. Johns. In this village there is neither a minister nor a church. Besides the places I have mentioned, there are several others of which I have no personal knowledge. From this statement it is evident that two preachers stationed at Montreal would have plenty of employment. At *Kingston* there is a class consisting of seven members. They are visited by one or other of the American preachers once a fortnight. The number of inhabitants is estimated at 5,000, 4,500 of whom are

Protestants. Our people in this town are very anxious to obtain an English missionary; and what a mercy it would be to grant them their request!" [So thought Mr. Williams, but the brethren already there thought differently.]

47. "At Quebec every thing wears a pleasing aspect, and we only want the erection of our chapel, to give, through the divine blessing, a more general effect to the preaching of the glorious gospel of tho Son of God. Already do the drops, the sure prelude of a shower from above, fall thick around us; and so on. We hope to see, at least, the accomplishment of the promises, 'I will pour water upon him that is thirsty, and floods upon the dry ground,' &c.

48. "Our Society here is small, consisting only of 33 members; these subscribe in their classes, upon an average, not less than sixpence per week; and at the quarterly visitation, not less thon ten shillings each member. Our richest members are tradesmen in the middle class, principally young, and have large and increasing families; yet it is their delight to support the work of the Lord. Five of these brethren have subscribed towards the erection of a chapel the sum of £300 ($1200), and many of the rich have subscribed in proportion. By begging from door to door, this sum has been raised £700 ($2,800); in this way, last week, we partly collected, and partly had promised us, £162 ($648): and all this in Quebec. We have yet the Lower Town to apply to, where we expect to augment our £700 to £850 (3,400). The building, which at present is designed to be 40 feet in front, and 50 in length and which it is resolved shall be secured to the English Conference, it is estimated will cost £1600 (6,400). How to get all this, at present, we are at a loss to ascertain; but we pray and hope the Lord will help us.

49. "With respect to myself, I feel not the smallest regret for having left my dear family connections and country. The

climate of this country is perfectly suited to my health, and I am resolved, through grace, to persevere in my missionary labours.

50. "It would be unjust in me not to acquaint you with the liberality of the Roman Catholics in this city, with regard to our intended chapel. Many of them have come forward, to our great astonishment, and subscribed, some £5, others £2 10s, and several smaller sums. This we hope is an omen of future good. I am, &c., R. WILLIAMS."

51. Two letters from the Rev. Mr. Strong, written from Montreal, the first about three months later and the last just before the approaching session of the British Conference, will show how it fared with the British brethren and their work in Montreal and Quebec during the rest of the ecclesiastical year. Here follows the first of the letters:—

52. "I have reason to bless the Lord I have never had to regret my leaving my dear father and mother, brothers and sisters—all my religious and valuable friends; yea, and the country which gave me birth, for the sake of precious souls in America. The Lord has abundantly recompensed me by giving me souls for my hire, and by giving me to see his glorious cause prosper, in some degree, in my hands. It is true, when difficulties like waves have threatened me, a secret wish has sometimes stole from me, 'O that I were in England again, I should not have these things to trouble me.' And at other times when things in the Church have not been altogether right, I have thought, 'these things are not so with you.' However, I have no particular desire at present of returning, as long as I can be made any way useful abroad, for I have many dear friends in Canada. The people behave very kindly; our congregations are large. Brother Williams and myself are quite united, and we have good prospects before us. We

want nothing, but more of God, more holy fire, more zeal, that we may become more abundantly useful. At present we have peace in our borders, are quite agreeable and united together. O what a field is open, and how many preachers will be wanted. I am about forming a Circuit about Montreal, of fourteen or sixteen places, which will employ two preachers, to be in a fortnight, and out a fortnight."

53. How much and justly soever we may deplore the apparent collision between the British and American Methodist preachers, there can be no doubt but that more places were visited by these truly effective evangelists than would have been the case had only one class of agents been on the ground. The English laborers, in some respects, had a decided advantage in the towns and among those of the inhabitants more recently from the mother country. They were Englishmen—they were generally better educated—they were better clad, and appeared more genteel and clerical. Their moderately competent and reliable missionary allowances saved them from the care and want which the others often acutely experienced. Their better financial system in the societies was also to their pecuniary advantage. Their good old-country ideas of the *circuit* system, which we in this country are too ready to abandon so soon as we are appointed to a town, made them mightily effective for good. But then it must not be forgotten that in the country Circuits, the American brethren, from necessity, spent all their time among the families of their people; and they also better understood the Anglo-Canadian, or American mind and manners than their brethren from Europe with their old-country notions. The writer said lately to a wise and venerable Methodist, who resided in the town of Kingston during that period of rival altars: "The European brethren were the better trained and accomplished for their work." "Yes," said he, "but not the most pious."

54. We now give the remaining letter of Mr. Strong, from which it appears that an additional laborer came to their aid before the conference year was out, whose name appeared in the stations of the British Conference for the next year. (1816–17.)

55. Mr. Strong, under the date of "Montreal, June 29, 1816," resumes: "Brother De Putron has arrived in Canada. After spending a fortnight with our dear friends at Quebec, he arrived among us in this city; and we hope and trust he will be made a blessing to many immortal souls here. Before the arrival of Brother De Putron, we had the pleasure of seeing our dear and worthy superintendent, Mr. Bennett, who was on his way home from the late General Conference in Baltimore; but who has been detained here by a serious and severe affliction—the pleurisy, accompanied with highly inflammatory symptoms. He is reduced to the weakness of infancy. The kind and unwearied attention of Miss Fisher to Mr. Bennett, while laboring under these afflictions, will never be erased from his and my mind; and I pray God to reward her a hundredfold. During these afflictions, brother Bennett has possessed his soul in patience and submission. His mind, in general, has been comfortable; and he could rejoice in hope that these light afflictions, which are but for a moment, would work out for him a far more exceeding and eternal weight of glory.' Brother De Putron has seen him this morning, and finds him better. May God quickly raise him up again, both to his Church and to his family.

56. "As Mr. Bennett and myself think it desirable to make a change of preachers here, he has written to Mr. Hick" (of Nova Scotia) "to take my place, and I am going immediately to his." The power of making changes in certain emergencies, given to the District Chairmen, or Superintendents,

was a most beneficial one, and usually very wisely exercised. "Mr. De Putron," (a Frenchman) "will preach in English till Mr. Hick arrives, and occasionally in French.

"I remain, &c., JOHN BASS STRONG."

57. We find from Mr. Langlois' manuscript journal, that that gentleman availed himself of his being in England, where he had gone during this year on business, to apply to the Missionary Committee in London to assist the Quebec Society in the completion of their chapel; but his request was refused, on the ground, that it was an application of their funds aside from the purposes for which they were raised, yet we shall see that the building was completed and opened at an early day.

58. Placing the membership under the British Conference in Quebec and Montreal at 60; counting the returns of the two border Circuits, St. Francis and Stanstead, which were 163, as well as the Lower and Upper Canada Districts—730 in the former and 1777 in the latter—two thousand five hundred and seven in the two: there was a membership in the two Canadas of 2,730, all told.

59. The closing part of this Conference year was solemnized by an event which could not but have sent a pang of sorrow to the extremes of the American Methodist Connexion —from Georgia to the farthest settlement of Canada; that was nothing less than the demise of the senior Bishop of the denomination, the Reverend Francis Asbury, who from a lowly position at the foot of the Hamstead Bridge, in the parish of Hansworth, four miles from Birmingham, Staffordshire, where he was born, on the 20th of August, 1745, was raised up at an early period in life to preach the Gospel, and who after five years ministerial labor in that country, was sent out by the Rev. John Wesley to take charge of the

then infant Societies in America, where he arrived on the 27th of October, 1771. At the organization of the Methodist Episcopal Church in 1784, he was ordained a General Superintendent of that Church, as the associate of the Rev. Dr. Coke, who had been previously ordained in England. The Doctor soon left for the mother-country, where, excepting two transient visits to the American Connexion, he remained, leaving the whole burden of the superintendency on Asbury till the appointment first of Bishop Watcoate, and then, after his death, of Bishop McKendree, as his associate. His usual habit was to traverse every part of the great republic, mostly on horseback, once every year; in which journeys he usually preached daily, and sometimes oftener.

60. He had been at the time of his death fifty years in the ministry, and in the episcopal office thirty-two. He closed his mortal career in holy triumph, March the 31st, 1816, at the house of a friend. Thus the wayfarer of half a century found a home at last, "in the bosom of his Father and his God."

61. The Second Delegated General Conference met one month after this sad event, namely, on the 1st of May, 1816, in Light Street Church, Baltimore. The fall of their standard-bearer would no doubt be a motive to induce full attendance of the elected delegates. Of this number, as one of the representatives of the Genesee Annual Conference, was our principal subject, Mr. Case; Henry Ryan, the other Canada Presiding Elder, was also a member. It will be seen from the following extract from the autobiography of an eye-witness, who had been the Bishop's travelling companion for several years, that Mr. C. was honored to take part in the obsequies of the deceased, and to unite with others in supplying his place. Mr. Boehm writes with a freshness and pathos hard to equal; we therefore give his account of the matter.

62. "There was a feeling of sadness caused by the absence of Bishop Asbury. Bishop McKendree was present, but very feeble. After the organization, on the first day, an address was presented from the male members of the Church in Baltimore, asking the privilege of removing the remains of Bishop Asbury from the place where they had been buried to Baltimore. Their request was granted, and the Rev. John Wesley Bond was desired to superintend their removal. Five members of the General Conference were appointed to act in concert with the Baltimore brethren: Philip Bruce, Nelson Reed, Freeborn Garrettson, Lewis Myers, and George Pickering.

63. "The Conference passed a vote of thanks to George Arnold, of Spottsylvania, at whose house the Bishop died, for his attention to our venerable father during his illness, and requesting permission to have the Bishop's remains removed from his family burying-ground to Baltimore. Mr. Arnold granted the request, and on the 9th of May the body arrived, and was placed at the house of William Hawkins. The fact being announced to the Conference by Steven G. Rossel, they resolved to attend his funeral next morning, and appointed Henry Stead, William Case, Seth Mattison, and myself to sit up with the corpse during the night. Never shall I forget that night; thought was busy in reviewing the past; the whole life of Bishop Asbury, particularly the five years I was with him, passed in review like a panorama. Five times that night in imagination I went with the Bishop around his large diocese, over the mountains and valleys. I thought of his self-denial, his deadness to the world; of his intense labors, his enlarged benevolence, his sympathy with suffering, of the hundreds of sermons I had heard him preach, the prayers I had heard him offer, the many times I had slept with him; how often I had carried him in my arms. Where are the great and good men

who watched with me that night? Long ago they met the Bishop where they can die no more, but are equal unto the angels of God!

64. "At ten o'clock next morning the funeral services took place. There was an immense gathering at Light Street, where the Bishop's remains had been placed. They were removed in solemn procession to Eutaw Church. At the head of this procession were Bishop McKendree, and William Black, of Nova Scotia. Bishop Asbury having no relatives in this country, John W. Bond and myself, his surviving travelling companions, were selected to follow his remains as chief mourners. Indeed we both felt to exclaim, 'My father, my father, the chariots of Israel and the horsemen thereof!' The members of the Conference followed, with several ministers of other denominations and a vast throng of citizens.

65. "Bishop McKendree pronounced a funeral oration full of melting pathos, and the remains of the deceased, embalmed by the tears of the multitudes, were deposited in a vault under the recess of the pulpit in Eutaw Church. Upon a beautiful marble was inscribed an appropriate epitaph to tell the stranger where the dust of the noble Asbury sleeps."

66. After the enumeration of a great many other particulars relative to funeral sermons for the Bishop—the reading of his valedictory address to the Conference—his will, and the manner in which it was carried out, Mr. Boehm comes to give us several particulars of Conference business, arising from this emergency, which are interesting to us:—"There was a vast amount of business done at the General Conference of 1816, and it was more methodical than formerly. John Emory, for the first time, was a member and distinguished himself at once by his clear head and capacity for business. On Tuesday, the 14th, the Conference elected two bishops.

Enoch George" (afterwards to visit Canada) "and Robert R. Roberts, the former having fifty seven and the latter fifty-five votes out of one hundred and six that were cast. On Friday they were ordained, after Bishop McKendree had preached an admirable sermon on the great commission, from Mark xvi. 15, 16. In the ordination he was assisted by Philip Bruce, of Virginia, Dr. Phoebus, of New York, and Nelson Reed, of Baltimore, they being the three oldest elders present."

67. The Rev. Messrs. Black and Bennett, of Nova Scotia, at the instance of the British Conference, came to this American General Conference to justify the proceedings of the former body in appointing preachers to Canada, and to Montreal in particular. The British Conference's view of the matter is contained in the following extract of a letter addressed to Bishop Asbury, lately deceased, and which was read in the General Conference. The letter bears the signatures of three distinguished members of the Wesleyan Missionary Committee in London, namely, JAMES WOOD, JOSEPH BENSON, and JAMES BUCKLEY. The extract is as follows:—

68. "To preserve a mutual good understanding, and the unity of the spirit, and, as far as possible, a co-operation in promoting the good work of the Lord, we feel it our duty to state to you a subject of local difference, which to us has been painful, and which we feel a delicacy in stating, but to which we are compelled, from the necessity of the case, that the word of the Lord be not hindered. In consequence of application being made to the British Conference from the Society at Montreal, a Missionary was sent to that place, and received as the messenger of the Gospel of peace; but we are sorry to learn that some misunderstanding has taken place between brothers Strong and Williams, our Missionaries, and brother Ryan, your Presiding Elder for Lower

Canada. From the former we have received a statement of their proceedings, and from the latter a letter of complaint. We have also received a letter from brother Bennett, the Chairman of the Nova Scotia District, who has visited Montreal, &c., and reported to us his proceedings. Upon a review of the whole, and from the most serious and deliberate consideration, we are led to conclude that, considering the relative situation of the inhabitants of Montreal and of Canada to this country, and, particularly, as a principal part of the people appear to be in favour of our Missionaries, it would be for their peace and comfort, and for the furtherance of the Gospel for our brethren to occupy these stations, especially the former, and to which we conceive we have a claim, as a considerable part of the money for building the chapel and house was raised in this country. We trust our American brethren will see the propriety of complying with our wishes with respect to these places; not to mention their political relation to this country, which, however, is not of little importance, for we are conscious that their general habits and prejudices are in favour of the English preachers, being more congenial to their views and feelings, which should certainly be consulted, and will tend to facilitate the success of the Gospel, and their spiritual prosperity. As your and our object is mutually to diffuse the knowledge of Him, whose kingdom is not of this world, and by every possible means to promote the immortal interests of men, let us not contend—we have one Master, even Christ—but give place to each other, that the word of the Lord may have free course, run, and be glorified. We cannot but hope, that from the contiguity of the labors of the brethren belonging to the two Conferences, the spirit of unity and love will be promoted, and by this measure a more perfect reciprocal intercourse be established. As you have kindly invited our esteemed brethren, Messrs,

Black and Bennett, to take a seat in your Conference, we have directed them to pay you a visit at Baltimore for this purpose, and to amicably arrange and settle this business, whom, we trust, you will receive as our representatives, and as brethren."

69. This letter, with the statements of the Nova Scotia visitors on the one side, and that of Messrs. Case and Ryan on the other, beside sundry written communications from parties interested, was referred to a committee, and the following report, which was concurred in by the Conference, was the result of their deliberations:—

"(1). Your Committee has had some friendly interviews with the above-mentioned delegates on those subjects, and they are happy to state that there appears to be an earnest desire to have all existing difficulties terminated to the peace and mutual satisfaction of both parties, and to perpetuate the Christian and good understanding which have hitherto existed.

"(2). It appears from written communications, as well as from verbal testimony, that unhappy dissensions have taken place in Montreal between certain missionaries sent (at the request of a few official members of the Society in that place, in time of the last war) by the London Missionary Society, and some American preachers, which have terminated in the division of that Society.

"(3). Although the late hostilities between the two countries separated, for some time, those provinces from the immediate superintendency of the Methodist Episcopal Church in America, yet all the Circuits (except Quebec) were as regularly supplied as circumstances would admit of with American preachers.

"(4). It furthermore appears, from written and verbal communications, that it is the desire of the great majority of the people in Upper and Lower Canada to be supplied, as heretofore, with preachers from the United States.

"(5). In the two provinces there are *twelve Circuits* and *one station* (Montreal) which have *eleven meeting-houses*, which have been hitherto supplied by American preachers.

"Those things being duly considered, together with the contiguity of those provinces to the western and northern parts of the United States, your Committee respectfully submit the following resolutions:

"Resolved by the Delegates of the Annual Conferences of the Methodist Episcopal Church, in general conference assembled,

"1. That we cannot, consistently with our duty to the Societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces, to the superintendency of the British Connexion.

"2. That a respectful letter be addressed to the London Missionary Society, explaining the reasons for the above resolutions."

70. A letter was addressed to the London Committee notifying them of the above decision, and the reasons for it. Thus another four years of bickering and collision were inaugurated, during which the British Conference was to increase the number of its stations even in the Upper Province, as well as in the Lower, and to draw away a portion of the flocks which the brethren indigenous to the soil had collected; while no doubt they were to gather some also from the world. At first view it seems a pity that one or the other had not agreed to withdraw. Had it been done at that early day, it seems morally certain that some, if not all, the divisions that have

since disgraced Canada Methodism would have been prevented. Had the British Conference possessed the ground, the preachers employed would have been more comfortable, and perhaps a more respectable class as a whole would have been raised up from the first, and a better financial system would have been inaugurated; but had the American preachers been left to themselves, the work would have proceeded faster, but perhaps with some negligence in some of the minor details of Methodist rule and order. This opinion is arrived at by comparing the relative strength of Methodism in the Eastern Provinces, where, notwithstanding the large outlay of missionary money from the first, Methodism numbers but *ten per cent.* of the population, and in Canada West, where, with little or no foreign assistance, it now numbers *one-fourth* of the people. Doubtless both sides acted conscientiously, in view of the subject from their respective stand-points; and may we not hope that a wise and beneficent Providence has overruled it to answer his inscrutable purposes?

71. From the above report of the Committee of the General Conference we learn that, at the time of which we write, the denomination had eleven places erected for public worship. These, numbering east and west from the one first erected, were as follow: Adolphustown, (Hay Bay); Earnestown, (4th Concession); Waterloo, (Old Church); Elizabethtown, (now Lyn); and Matilda meeting-houses; Montreal chapel; Warner's (near St. David's); Lyon's Creek; Stoney Creek; Bowman's, (Ancaster); and Long Point, (Woodhouse) meeting-house.

72. The Conference year of 1815–16 ended, and the ensuing one of 1816–17 commenced with the session of the Genesee Conference, which began its deliberations in Paris, N. Y., June 17th, 1816. We have no particulars from any source

of this Conference, save what we find in the Minutes, which, of course, only embrace statistics and the appointments for the ensuing year. From these latter we perceive that the two Canada Presiding Elders, Messrs Case and Ryan, exchanged places. This change served Mr. R's convenience, whose family resided upon his farm in Gainsboro', in the Niagara District, and who must, on that account, have laboured under great disadvantages during the previous year. We think we can discover a further reason why the two Presiding Elders should exchange places. Ryan's impetuosity had increased the embroglio in Montreal. He is reported to have said of the intrusive "Missionaries,"—"I have opposed them in life, and I will oppose them in death, and at the bar of God." It was no doubt, therefore, hoped that Case's suavity and moderation would do somewhat towards allaying the irritation.

73. For the reader's convenience in reference, we furnish the Canada Stations as usual:—

UPPER CANADA DISTRICT.

HENRY RYAN, *Presiding Elder.*

Yonge Street—
Niagara, Elijah Warren.
Ancaster, David Youmans, David Culp.
Detroit, Joseph Hickcox.
Westminster, John Hamilton.

LOWER CANADA DISTRICT.

WILLIAM CASE, *Presiding Elder.*

Augusta, Andrew Prindle, Peter Jones.
St. Lawrence, Wyatt Chamberlayne, John Dempster.
Ottawa, George Ferguson.
Montreal, William Brown.
Bay Quinte, Thomas Madden, John Rhodes.
Smith's Creek, Nathaniel Reeder.

BORDER CIRCUITS (NEW ENGLAND CONFERENCE.)

Stanstead, Benjamin Sabin.

St. Francis's River, Daniel Plumbly.

The appointments from the British Conference, in their Minutes, stood as below; but we shall see they were afterwards modified by their local authorities to suit circumstances:

Quebec, Richard Williams; John De Putron, French Missionary.

Montreal, John B. Strong.

N. B. Three additional Missionaries are appointed to new stations in Canada, under the direction of the Committee: viz.: "Henry Pope, James Booth, Richard Pope." We shall see, hereafter, that Mr. De Putron, instead of remaining in Quebec, labored for a time in and around Montreal; that Mr. Hicks, from Prince Edward's Island, exchanged with Mr. Strong; and that Mr. Booth became Mr. Hicks' assistant in and around Montreal.

74. From these appointments we observe *Quebec* is dropped from the American Minutes, being given up to the appointment of the British Conference, as it had really not been occupied by the American preachers for several years. Notwithstanding this omission, counting a supply for Yonge Street, which is this year a blank among the stations; the Canada work, including the St. Lawrence preachers as usual, has one more laborer than last year, a new Circuit having been created in the West.

75. This annual revolution of the connexional wheel has brought *five* men into this section of the work, in place of four who have gone out: one, John Arnold, finally, whom we have traced on various Circuits in the Genesee Conference down to 1828, beyond which we are not able to trace him,

for a time, but find him now superannuated in the Oneida Conference. Little doubt but that his "record is on high." The second, Israel Chamberlayne, has only gone out for a year, who is for the present stationed on the Lycoming Circuit, in the State of Pennsylvania, (we suspect, as it is in the Susquehanna District); and although only in deacon's orders, he is "in charge" over an *elder*, a circumstance which indicates the Bishop's estimate of his executive talents, although only a young man of twenty-one. The other two, Lewis and Wilson, have been accounted for. Ezra Adams was discontinued a year "for want of health." (Mr. S.'s Journal, Genesee Conference.) A letter received from him since this went to press, informs the writer that he rallied after a few weeks, and spent the year as Mr. Madden's colleague. Mr. Rhodes very likely supplied the vacancy on Yonge Street.

76. The first of the newly-arrived was brought in to supply a new Circuit—the *Westminster*—which was formed, we opine, partly out of the Long Point part of the Ancaster Circuit, and portions of hitherto unbroken ground in the settlements, now rapidly forming in the interior townships. Two years after this date, the now venerable Robert Corson moved into the township of Oxford, within the bounds of the Westminster Circuit. What it then comprehended, may be some guide to us in judging of its original position and extent. According to Mr. C., it included, in 1818, the townships of Westminster, which gave its name, London, Dorchester, Oxford, Norwich, Blenheim, and Burford.

77. The reader has already seen that Elder Ryan was this year at the head of the Upper Canada District, which extended at this time only from Detroit on the west, to Yonge Street on the east. We get no glimpses of the old itinerant during this year, but we have no doubt he went on as usual,

superintending the quarterly and camp-meetings within his District, and acting, as was then the wont, with Presiding Elders, as general pioneer.

78. Joseph Hickcox was still on the Detroit, or Thames Circuit, with his field of labour, mayhap, a little abridged in geographical extent, by the creation of the New Westminster Circuit. If any members as well as territory were transferred to the new Circuit, his labors must have been very successful; and if no such transfer was made, still the results were very good; for we find at the end of the year, his Circuit had divided itself into two charges, for which separate returns were made:—first, Detroit, for which 30 members were returned; and the Thames, for which 160, including 4 "coloured" people, were returned, making 190 in all. So that we have cause to believe that the testimony just received from an old companion in arms, Rev. D. Culp, must have been true of him, which says,—"He was laborious and useful, much beloved, and at that date had few equals."

79. The new Circuit, Westminster, has a labourer new to the Province, *John Hamilton* by name. We find from the usual mode of indicating it (italics) that he was an *elder*. By turning to the Minutes, we see that he was received on trial in 1813, and appointed to the famous Lyons Circuit with another. A subsequent search through the original Journal of the Genesee Conference reveals the following entry relative to him when received: "John Hamilton, *twenty-four* years of age, and of improvable, promising abilities." He was consequently twenty-seven years of age when he came to Canada. In 1814, he was on the Lebanon Circuit with two others. He was continued there the next year (1815–16); and now, (1816–17), we find him an elder in charge of the new Circuit in Canada. We learn, however, from one ap-

pointed to succeed him (Caleb Swayze) that, "after passing around his Circuit once, he went away, and returned no more." Certain aged compeers of his, yet of the Genesee Conference, pronounce him an "eccentric man," some of which eccentricities will come into view. This Circuit claimed 166 at the end of the year.

80. We have no information of the labors and successes of Messrs. Youmans and Culp on the Ancaster Circuit during the year of which we write. Evidently the largest part of the return of members for the Westminster Circuit must have come out of theirs, for they return less by 128 than they did the preceding year.

81. The old Niagara Circuit has also a preacher new to the country, but one who was destined to marry in it, and to remain therein for many years. His name is musical, he is somewhat stocky, is handsome, his manners pleasing, and his talents good. An old co-eval pronounces him a "learned man," but that must be received comparatively. The same authority says that some objected to him, because he spent so much time in study and writing. To use the language of one much respected for his attachment to Methodism, James Lewis, Esquire, of the Fifty, who ascribed his conversion to our subject, 'He was a smiling sort of preacher"—a manner of delivery which was agreeable to the most of hearers. Mr. Corson says, "he was very talented, but eccentric." The entry in M. S. Journal of the Genesee Conference for 1813, the year he was received on trial, was as follows: "Elijah Warren, recommended from the Lyons Circuit—22 years of age, and pious, having extraordinary abilities." His Circuits before coming to Canada had been, 1813, Bridgewater; 1814, Caledonia; and 1815, Lyons, whence he had gone out into the work. All these years he had been saved the responsibility

of managing the Circuits he travelled—but now he is sent to superintend one of the most important in Canada. Whether he had any assistant under the Presiding Elder does not appear.

82. The early part of his ministerial career had been characterized by conscientiousness and fidelity, although it seems his inexperienced conscience sometimes dictated more than was necessary. Dr. G. Peck's "Early Methodism" gives us a glimpse of the man and the times in the first year of his itinerancy. We give the paragraph entire:

83. "In 1813, Bridgewater Circuit first makes its appearance on the Minutes. John Hazzard and Elijah Warren are the preachers. We recollect Hazzard well, as he commenced travelling on the Ostego Circuit. He was evidently a very pious man, but a very poor speaker. He had the worst habit of stammering which we recollect ever to have witnessed in a public speaker. It was absolutely painful to listen to him. Warren had a wonderful tendency to follow *impressions*. It is reported of him, that upon passing a house which was situated some distance from the road, he had an impression that it was his duty to go to the house and converse with the people on the subject of religion. He passed on and began to feel that he was grieving the Spirit. He turned about, and fastening his horse to the fence, deliberately let down the bars and went up to the house in his contemplated effort to win them over to the ways of religion. He knocked at the door, but received no answer. He knocked again, but still it was silent within. Upon examination, to his utter confusion, he found the house was vacant! It was a lesson to the brother, which, it may be hoped he never forgot." Such impressions were frequent with the restless itinerant of that day, and indeed much later. Sometimes they had ludicrous—sometimes pleasant—but very often, useful results.

84. Mr. Warren had a nett increase on the Niagara Circuit, during the year, of *twenty-four* members, making a total of 396, showing that his labors were not in vain in the Lord. What a pity that such a man should have ever entered into secular life.

85. Yonge Street was left to be supplied during the conference-year of which we now write (1816-17); but who supplied it we have no means, as yet, of positively saying. It may have been Thomas Harmon, whose peculiar relation we have already considered. There is only one consideration against this surmise, the Circuit slightly declined in numbers; but Harmon's Circuits usually went up in that respect. We must leave the question unsolved. Since writing the above, we are led to think it may have been James Jackson, of whom more anon. And still later, for reasons given above, we have thought it might have been Rhodes.

86. We have come to the end of Mr. Ryan's District, and must now pass on to that of Mr. Case—the "Lower Canada District," nominally, although it comprehended a full half of the settlements in the Upper Province.

87. Mr. Case's return to the Lower part of the Province was welcomed with quite as much joy as it had been in the upper part of the country. He loved to break in on his old friends, and give them an agreeable surprise. A pleasing incident was related to the writer many years ago by old Mrs. Boice, of Elizabethtown, where the village of Lyn is now situated. Her house had been one of his homes, as it was of many a Methodist preacher besides, in a by-gone time, when he laboured on the old Oswegotchie Circuit. Then a fascinating young man, he had endeared himself to her family, as he always did to the families where he sojourned,

But ten long years had passed, and the stripling had become more manly looking. His manners were always quiet, but there was a sly sort of humor sometimes indulged in by him among his friends, while a pleasant twinkle was in his eye. On the occasion referred to, he came to the house, and the old lady was alone. He came softly to the door and gently tapped, which drew Mrs. Boice to the entrance. Said the stranger, in a voice she soon recognized: "Do you still keep Methodist Tavern ?" She assured him that she did, with even more than her wonted cordiality to the travelling preachers; and the applicant for lodgings found that the fare was unchanged, namely, still "without money and without price."

88. His journeys were performed, as heretofore, in the interior, at least, on horseback; and in those new and retired places he had to share the discomfort of such parts of the country in that early day. He used to tell an amusing incident of an old Scotch-woman's considerateness of his comfort in the Glengarry county. From Moulinette to Van Kleek Hill, in Hawksbury, there was a region thinly inhabited with Highland Scotch, most of whom were of the Roman Catholic persuasion. This was a sort of ALENTEJO, so graphically described by Borrow in his "BIBLE IN SPAIN," where few comforts could be found; and through which the traveller usually pushed his way with all possible dispatch. In one of his journeys across it to attend the Ottawa Quarterly Meeting, in a very hot day, water being very scarce, he became very thirsty. At length, to his great joy, he espied an old Scotch-woman crossing the road with a pail of water which had been obtained at some hole dug in a neighboring swamp. Accosting her, he asked for a drink. Observing his respectable appearance, she said that the water was "no fit for him" as it was, for there were "wee motes in it," by which she meant the embryo musquitos, usually called "wigglers,"

"but," said she, "I'll strain it!" And suiting the action to the word, she pulled off a soiled old cotton handkerchief which she wore around her shoulders, saturated with perspiration through which she poured some of the water out of the pail into a cup and offered it to him, minus the "wee motes." With his usual politeness he thanked her, but whether this very cleanly man really drank it or not, deponent doth not say.

89. Music was often his solace in his long bush rides. He informed the writer, that once on such a journey, on a close, sultry day, when the feathered songsters were mute and all nature seemed to lie in a state of torpor, he was quite disposed to feel dejected; on account of this he stopped, dismounted from his horse, selected the branch of a tree that would "peel," and made a whistle; remounted and began to play; his own spirits were revived, his horse seemed livelier, all the birds began to sing, and he went on his way rejoicing.

90. He was an early riser, and exact improver of time in profitable reading, as well as otherwise. Sometimes his horseback-journeys were beguiled and improved with a book. Books were then hard to obtain in Canada; and any work of rarity and interest which fell in his way was eagerly seized on and read in the way above indicated. Mr. and Mrs. Donnelly, of Point Fortune, on the Ottawa, informed the writer that Mr. Case urged the loan of "Harmon's Narrative" of several years sojourn among the Indians in the North West, and read it on his horse's back in going to and returning from Cote St. Charles. This may have been some years later than our present date, but it was early in the history of our Indian Missions, if not before they commenced. Yet, all his life anything which related to the aborigines had great attractions for him.

91. On the frontier roads he sometimes availed himself of a light wagon—of buggies then there were none, nor for many

years afterwards. But his little mare was passionate, balky, and, unless allowed to dash off the moment he stepped into the vehicle, she would refuse to go at all. He knew her peculiarities, and his easy temper of mind served him in good stead in his coachmanship. His plan was to sit quietly for a few minutes, till poney forgot the insult offered to her desire to go, when chirruping to her she would spring forward, and soon assume a quiet and orderly pace. These trivial occurrences are narrated to show the character of the times and the temperament of the man; but before this year is out, we shall have to place him before the reader under circumstances which will reveal higher attributes. But we must now turn to speak of the laborers under his direction.

92. He had the satisfaction to renew his acquaintance with several brethren with whom he had been pleasantly associated during his last sojourn in the States. One of these is the incumbent of the first Circuit in his District he would meet with on entering it from the West. This was the *Smith's Creek* Circuit, which then extended from the township of Whitby to Belleville. That brother was the devoted Nathaniel Reeder who is left another year in Canada, and whom we are sure his Presiding Elder could not but approve and love. The writer, twelve years after, when appointed to the Belleville Circuit, learned from the people of the spirit in which Mr. Reeder entered on and prosecuted his work. Old Mr. and Mrs. Reed, of Thurlow, who gave name to "Reed's Mill's" of yore, informed him that Reeder announced to the people on his arrival, that they might expect a revival of religion; for that God had promised him, while in prayer, in reference to that subject, that if he would go to Canada again, in obedience to His call, he would give him *one hundred souls*. This promise was more than made good, for there was a nett gain on the Circuit during the year of 128. It went up from

ninety-two, to two hundred and ten. The revival began, first in the hearts of the membership, stimulated by the holiness of their preacher; then it took hold of the irreligious, who were converted in scores. The work spread from East to West.

93. He was the first to organize Methodism in the township of Whitby, where he formed a class of eight persons, one of these was a native of New England, the son of a rich man, who set up his son in merchandise; but he failed and went to the city of New York. Sorrow and evil company threw him for a time into dissipation, and he wandered into Canada. The beginning of the war of 1812 found him in the city of Montreal where, strange to say, he enlisted in his Majesty's service, I think in the famous Glengarry corps, in which he served to the end of hostilites. This person was no other than William Fitz Moore, afterwards so favorably known to Canadian Methodists. As to the particulars of his conversion, and his subsequent history, we must allow the writer of his obituary to speak.

94. "In the year 1815 or 1816, he located in the township of Whitby. While going through the neighborhood to obtain subscribers, as the custom then was before commencing a school, he called upon a Mr. David Gardner, a pious man, and a member of the Methodist Church, who regularly attended to the duty of family worship, with whom he staid over night. As he read the Scriptures and prayer with the family, our brother was much affected; for during the many years which passed since he had left his father's house, he had not heard a single Protestant pray. He afterwards made this residence his home; and by means of the efforts of that family, and the blessing of God, he sought and obtained the forgiveness of sins. Soon after he had the privi-

lege of hearing the Rev. Mr. Reeder, who formed the first class in Whitby, one of whom was Mr. Moore himself. He soon became a popular School Teacher, and by perseverance and economy, he became prosperous financially. He now wrote to his father, informing him of these events, and of the place of his residence. Such cheering news greatly rejoiced the heart of his aged parent. In 1819, he was united in marriage to Miss Elizabeth Dearborn, and up to the time of his death they happily walked together in the fear of the Lord." His integrity and education made him very influential in his own neighborhood, where he was, successively, school-teacher, conveyancer, magistrate, and township clerk. Among his own religious community, he was extremely useful as steward, leader, and trustee; and he often served on the Mixed Committees of the Connexion as one of the lay members. He ended his days in peace, Oct. 4th, 1859, in the 83rd year of his age, deservedly lamented. Having been the school teacher of so many, he is still known by the title of "Master Moore."

95. Mr. Reeder, at this period, is described as exceedingly pious and happy, giving great life to the Class, and other society meetings, which were his delight. It was his ordinary ministrations that accomplished the good which was done. There were no protracted services then, nor indeed any time for them. Soul-saving was the daily work of Reeder, as it should be of every Methodist preacher in all times. His manners were simple to a degree, and his sermons would now be considered very quaint. William Ross, late of Belleville, of pious memory, gave the writer a specimen of Reeder's preaching, a sermon, delivered in a private house, in the township of Sidney. The text was, Judges, xiv. 8: "And behold there was a swarm of bees and honey in the carcas of the lion." The whole was spiritualized. So far as we can

remember Mr. Ross, the "lion" was *Christ*, the "honey" was *religious enjoyment*, and the "bees" were *Christians*. These positions were wrought out with minute detail. Such analogies are frequent with preachers wanting a liberal education, and abounded in that day. But the sermon was level to the people's comprehension, who enjoyed it exceedingly; for the preacher delivered it with great unction.

96. The old Bay Circuit has this year a change of preachers from the last—two men of more years in the ministry than its last two ministers. These two are the clear and forcible Thomas Madden, and the tall, slow-spoken, but winning, and much-loved John Rhodes. The former is brought up from the Augusta Circuit, the latter is brought down from the Yonge Street. Mr. Madden had long been the friend of Case, and continued so to the end of life. Of Rhodes, his predecessor in the Circuit, D. Culp asserts: "A more deeply devoted Christian I have seldom seen."

97. Although the British Missionary, Mr. Catterick, was within their bounds and received the adhesion of some of the Provincial Methodists, among whom was Mr. Bowen Aylesworth (his wife remained,) and although this was the year of the Reformed Methodist Secession, the first that Canada felt, they have, notwithstanding, a nett increase of 106 on the year.

98. That secession received the adhesion of the two Perrys, Robert and Daniel, and a large proportion of the membership in and about the chapel, in the 4th Concession of Earnestown. If we mistake not, the church itself fell into their hands for some years.

99. Our researches into the origin of this secession has resulted only in finding one short paragraph, from the pen of Dr. Bangs, which we transcribe into our pages: "Among

those who located in the New England Conference this year (1813) was Pliny Brett, whose admission into Conference had been deferred for one year at the time he was eligible to be received into full connexion. Soon after his location he withdrew from the Church, and put himself at the head of a party under the denomination of 'Reformed Methodists.' He lured from the Church several local preachers, and a considerable number of members, almost entirely breaking up some small societies, and thereby occasioned much uneasiness where he commenced his operations, which was in Cape Cod, in Massachusetts. From thence his influence extended into Vermont, where he was seconded in his endeavors to draw away disciples after him, by a local preacher, by the name of Baily. They succeeded in raising a considerable party, which for a short season, made some inroads upon our Church; and though Mr. Baily succeeded in establishing some congregations, yet the influence of the party is very limited, and furnishes another evidence that it requires a union of deep piety and much talent to found a distinct denomination of sufficient magnitude to command public confidence, and to exert an extensive influence on the community."

100. In addition to the above, we may inform the reader, that tradition says, they were extreme in matters of dress, and some minor particulars, which should be subjects of judicious advice, as they are in the New Testament, but cannot be made in all respects the subjects of categorical regulation. There were strong points of resemblance between them and the modern "Nazarites" of the United States. They are reported to have believed in the attainableness, in this day, of the faith of miracles; but no authentic case of miracles among themselves, however, has come down to us. Such manifestations are the result of extreme conscientiousness, combined with narrow views, and a weak, if not a distem-

pered judgment, not without the ambitious love of notoriety and of pre-eminence. That useful class of men, the local preachers, alas, have furnished agents from their ranks for such works of agitation and disruption, from time to time. The appearance of such epidemics have, under the blessing of God, answered a good end. We should endeavor to forestall them, however, by wisely keeping to our original principles. We surmise that the "Reformed" are now everywhere extinct.

101. As to Canada, the chapel they took away reverted, in the course of years, to the old Connexion, and was taken up again as a preaching place, and was refitted and re-opened about the year 1837, the Rev. Egerton Ryerson preaching a powerful sermon on the principles of Methodism on the occasion, which was published. It now comprises one of the places on the Odessa Circuit, if we mistake not.

102. As to the two Perrys, they held on, however, to earnest religion, and gradually became more moderate in their views and less hostile in their feelings to the old Church. The death beds of both, we have been informed, were cheered with the visits, and their funeral sermons preached by Wesleyan Ministers—Robert's, by the Rev. R. Corson, and Daniel's, by the Rev. C. R. Allison. Some of the warmest and active adherents of standard Methodism are to be found among the descendants of Daniel Perry, if not of Robert also.

103. The current of events on the Bay Circuit was a little stirred by the advent once more, on a short visit, of its first evangelist, William Losee. Mr. Playter's account of it is the following: "He came to dispose of his property in Kingston. He was now a feeble old man, with spare features and withered arm, but still walking in the way of the Lord. He preached in the chapel and also in some places on the Bay

of Quinte. His under jaw would fall a little, so that it was tied up while preaching. He would ride on horseback resting his weight on the stirrups, and as he rode, he balanced himself with his one arm, his body violently shaking. He was accustomed to horse-back riding from his youth; and was once noted as a racer. When he first came into Adolphustown, in 1790, some of his old acquaintances would not go to hear him, not believing in his professions of religion. Among the rest was John Platt, whose sister, however, went to Losee's meetings. As she was going one day, the brother said, 'Do you ask Bill if he keeps the little black horse for racing yet.' After meeting, the young woman trembling, gave the message to the preacher. He solemnly replied, 'Tell John, if he does not look out, he will ride the little black horse to hell!' that is, racing would be his destruction." The venerable Jonas Caniff remembers to have heard him preach in Adolphustown during this last visit. In one of his sermons, he ridiculed the extreme readiness of even professors of religion to adopt any mode of dressing, however absurd and inconvenient, by saying that he "verily believed that if it were fashionable to wear a half-bushel on the head, some Methodists would adopt it." This was an extreme and rough way of propounding a sentiment, which contained, notwithstanding, some foundation in truth. This is not, however, our last glimpse of a man to whom, with all his peculiarities, Canada owes much.

104. "More than a quarter of a century after his affliction in Canada, a preacher travelling over Long Island, N. Y., writes: 'On Christmas eve I preached at Carman Rushmore's, from the words of Moses, Deut. xviii. 15. At this place I met with Father Losee, an old fashioned Methodist preacher. He was confined to his bed with a broken leg, and I preached

in the room where he lay. After sermon the old gentleman raised himself up in the bed, and gave a word of exhortation. He was exceedingly deaf, and, perhaps, could not hear himself, unless he raised his voice to the highest pitch; and as I had not raised mine much in preaching, he seemed, as I then thought, disposed to show me how it ought to be done. With a lion-like voice he declaimed against the follies and vices of mankind, and denounced all the workers of iniquity in no very soothing terms. I had never heard an old-fashioned Methodist preacher exhort, and I really almost trembled under the sound of his voice. Had St. Paul spoken as loud when he addressed the people at Miletus, I am inclined to think Eutychus would not have fallen into so deep a sleep as he did.' (Rev. G. Coles.) The primitive fire evidently glowed still in the shattered old man." (Dr. Stevens.)

105. The last year's superintendent of the Augusta Circuit, Mr. Madden, we have seen, was removed at the beginning of this Conference year (1816–17) to the Bay of Quinte; and Mr. Prindle, his colleague of that year, is put in charge of this Circuit. We have gathered nothing special about his labors for the year.

106. He had for a colleague, a stranger in the Province, but one who was destined to marry and to spend many years in the country. This was Peter Jones, (1st,) who is by no means to be confounded with another of that name, who was converted seven years later, and destined to do a work of an unusual character, and to leave a name which was never to perish while missionary labors and success are valued. The Peter Jones of which we now write was from the United States, and had been received on trial in the Genesee Conference in 1813, "a young man 24 years of age, who had been converted at the age of nine years," and was appointed that

year to the Broome Circuit in the State of New York, as the colleague of G. W. Densmore, then recently from Canada. Dr. Peck says of them and their labors: "These were both working men, and were very successful. Densmore was an eloquent and powerful preacher; and *Jones*, an honest Dutchman, was simple minded, and a great man for personal efforts and religious visits. There was an increase of 230." In 1814, he was appointed to the charge of Lycoming. In 1815, he was sent as second preacher to Bald Eagle, in the Susquehanna District. He was a tall, ungainly man, but at the time of our writing, very pious. Nor was he by any means devoid of intellect. His advent is marked by a great improvement; the numbers during the year go up from 301 to 505, a nett gain of *two hundred and four*.

107. It was in this Circuit, in the Township of Cornwall, that Jones made the acquaintance of a Miss Eastman, who became his wife. She was a lady of commanding appearance, strong intellect, good education, unusual gifts, and evinced much zeal, and made confident professions. A marriage this, which seemed to promise a fine sphere for the exercise of her abilities, and a great augmentation of his usefulness; which yet, alas, from some want of congruity between their tempers, was a fruitful source of misery to them both, and the bar to what ought to have been a useful career. This should be admonitory to the newly-married to study each others tempers, and strive to meet each others lawful preferences. This couple will cross our pathway again.

108. The St. Lawrence Circuit, which confronts the Augusta Circuit on the other side of the noble river, whose name it bears, and which is still reckoned to the Canada work, has connected with it two names never before associated with either of the Canada districts. These are Wyatt Chamberlayne and John Dempster. Both are young men

and single. Both are destined to make excellent preachers. The elder of the two might have become more eminent than he did become; but the younger would, no doubt, in any case, have greatly outstripped him, as he did nearly all his immediate compeers. We consider them separately.

109. Mr. Wyatt Chamberlayne was the Elder, whose name has been incidentally mentioned in the earlier part of this volume. He was the brother of Israel Chamberlayne, whose acquaintance the reader has already made, and who had been appointed to the St. Lawrence Circuit the year before. Wyatt was the older of the two brothers. Israel was only eighteen when he was called out, Wyatt was twenty-eight. The old Journals of the Conference say of him at the time of his reception on trial—"Six years in religion, good gifts, and acceptable." We have said they were brought up in Unadilla County, N. Y., near a river bearing that beautiful Indian name. We glean an incident relating to the family from the journal of the Rev. W. Colbert, the apostle of Methodism in those parts: "Sunday, 17th. This morning we had a very happy time in the Love-feast. The friends were short and lively in their speeches. After Love-feast, for want of room, we took the congregation into a meadow, where, under two sycamore trees, I preached with a degree of satisfaction. Brother White spoke after me. Brothers Kernaghan and Osborn exhorted. I baptized an aged woman and two others by sprinkling, administered the Lord's Supper, and then baptized Wyatt Chamberlayne, by immersion, in the Butternut Creek. I trust this day's labor has not been in vain in the Lord." This was the elder "Wyatt," the father of the two young men.

110. The youth thus introduced to us graduated to the position of a preacher on trial in the travelling ministry, in 1814, six years after his conversion, and one year after his

junior brother arrived at the same position. He was appointed his first year to the Bridgewater Circuit, with the veteran Elisha Bibbins. Dr. Peck says, "The Circuit was large, and the preachers labored earnestly and ably for the good of the people. Hopbottom was famous for the spirituality and zeal of its membership. This was the centre of the Circuit and gave tone to the whole. Some of the meetings to the eye of an outsider, were scenes of confusion. There was much of holy zeal there, but a little mixed with something like fanaticism. The jumping spirit was often witnessed in the Hopbottom Society, and some of the best members, male and female, were occasionally under its influence. When much excited they would commence moving up and down, apparently without effort or a knowledge of what they were doing. The movement was perfectly graceful, and yet evidently unstudied. It was one of the phenomena which attended the great religious excitements of early Methodism." But they seem to have jumped that year to some purpose, for there was a nett increase at the end of it of 120 members.

111. Yet the material comforts in it could not have been very great, if the following picture of it, five years later, from the pen of Dr. Peck, had any foundation in reality. 1819, this year the preachers on the Bridgewater Circuit were George Peck and Edward Paine. "I regarded this Circuit with a sort of horror, and made only one request of the Presiding Elder, and that was not to be appointed to Bridgewater Circuit. When the appointments were read off I felt badly whipped. Brother Paine was in raptures, and took me in his arms and laughed heartily. Father Kimberlin seemed to delight in torturing me. 'O George,' exclaimed he, 'you will starve to death; they will feed you on sorel pie.' The young wife to whom George had been but a few weeks married

had not been used to living on 'sorel pie,' and what should be done with her? I returned from the Conference with a heavy heart."

112. The next year, (1815,) the one before this of which we are writing, Mr. Chamberlayne was sent to Lycoming with a senior colleague, but we get no particulars of the year's labors. At the ensuing Conference he received deacon's orders, and is put, as we have seen, in charge of the long, rambling, and laborious St. Lawrence Circuit. The reader may wish to know what he was like. In person Mr. Chamberlayne was tall, straight, trim-built, symmetrical, sinewy, and well proportioned, with head erect. Those who like a very dark skin, would have pronounced him handsome. Such was our first stranger.

113. The second the writer never saw, and he will therefore have to draw on the descriptions of others. Our notice of him will be a compilation; and as this was his first and last appointment in connection with Canada, we shall dispose of his history in one draft.

114. "He was born in Florida, Montgomery County, N. Y. He was converted to God, September, 1812, when eighteen years of age. In three months he was preaching the Gospel with great fervor. He was employed as a supply, by Rev. Charles Giles, P. E., and in the year 1816," (the year of which we write,) "he was admitted into the old Genesee Conference. In the first two years of his ministry he often preached twenty-one times a week. He spent a few months in Canada"—only nominally so—"but the climate was too severe for his health." But we turn from dry details to gratify the reader by presenting some reminiscences of him from the graphic pen of Dr. G. Peck, to whom we are so often under obligations.

115. "Rev. John Dempster, D. D. In the month of September, 1812, a Camp-meeting was held in Deerfield, Herkimer County, N. Y., by the Rev. Wm. Case, Presiding Elder of the Oneida District, Genesee Conference. The meeting was, by some, considered a failure, no one having been converted on the occasion excepting 'a young tin pedlar.' He was awakened under a sermon preached by the Rev. Charles Giles, who was then laboring upon an adjoining circuit, and is now a superanuated member of the Black River Conference. The young man was somewhat fancifully dressed, wearing a ruffled shirt, and rather eccentric in his manners. His name was John Dempster. His father came to this country as one of Mr. Wesley's missionaries, but finally united with the Presbyterian Church. When the young man was awakened he sought retirement, and poured out his prayers and tears before God. The next morning he showed himself, and his language was, 'God has converted my soul.' He had lain all night concealed under the brush hedge which surrounded the encampment; there he found the pearl of great price.

116. "Few in Methodist circles knew anything about the 'tin pedlar,' and some thought but little of his conversion at first; but he soon began to report himself at all the meetings within his reach, and it was not long before it was evident his 'occupation was gone,' and he was likely to have other wares to offer to the people than tin dishes.

117. "I first saw him at a Camp-meeting in Meriden, in the summer of 1813. He was in a perfect flame every moment, and when he was not speaking to some one on the subject of religion was breathing out prayer, or weeping and sighing over the perilous condition of sinners. A son of an old preacher was constantly cavilling and disputing in the style of a skeptic. Dempster engaged him, and soon overwhelmed

him with arguments and warnings, and finally put him to flight, and little more was heard of him till he was rolling on the straw in a tent and roaring for mercy. The young stranger prayed in a Prayer-meeting in our Society-tent, with great power. 'That boy,' said my precious mother, 'will make a preacher.'

118. "In the Fall of 1815 young Dempster came to my father's house in Hamilton, Madison County, N. Y., and preached a powerful sermon. A gay young woman was awakened under the sermon, and was converted before the meeting was closed. Dempster was then employed by the Rev. Charles Giles, who was Presiding Elder of the Oneida District, in preaching on some vacant territory which lay between the Oneida and Chenango Districts. His horse had strayed away, and he was travelling on foot. The ground was partially frozen, the roads excessively muddy, and he was poorly shod. I followed him to several of his appointments, like him on foot, but better guarded against the wet and the cold. His discourses were marked by pathos and an impassioned natural eloquence which were overwhelming. Those who never listened to his earlier sermons can have but little idea of them. Instead of the hard words and metaphysical distinctions which abounded in his discourses of later years, his thoughts were clothed in simple language, but came flowing from the inmost depths of a soul itself in combustion.

119. "His first Circuit" (the St. Lawrence) "was a vast field, most of it a wilderness. During the cold season his horse broke down, and he went on to his appointments on foot. His boots gave out, but he went on still, his feet constantly wet with snow-water; nothing daunted, he must meet his appointments. His soul blazed while his poor body shivered and withered under hardships too terrible for humanity to

endure. It is not surprising that the next Conference found him in a broken-down condition. His next appointment was Paris, an important station, though one which required little but Sabbath labor. The appointment was regarded by some of the old preachers as a doubtful experiment, but it was a decided success.

120. "The literary life and labors of Mr. Dempster began at this point of his history. He had judged that a knowledge of English grammar was important, but he had devoted only a little time to the study, on horseback, while travelling the St. Lawrence Circuit. With the slender knowledge he then had of English, he commenced the study of Latin and Greek, and made actual progress, although he had little aid in the way of instruction.

121. "In 1818 the class was examined under the then new rule requiring an examination in certain literary studies prior to reception into Conference. It is my impression that it was the first class that had been examined in the Genesee Conference under that rule, the course of study not having been ordered till 1817. The examination was singular enough. The examiners were Bishop Roberts, and the Presiding Elders. The questions were few and of the most general character. Instead of being severely pressed on every branch, as at least some of us expected to be, we had no fair chance to show what we could do. No one was pronounced deficient, and continued on trial for that reason. The examination however, showed Dempster to possess an intellect altogether his own.

122. "When the Conference came to act upon the case of my friend, a question was raised on his health, which brought on a spirited debate. The result was that he was continued on trial. That year he was appointed to Watertown, another

important station, where, as he had done the preceding year, he aquitted himself manfully.

123. "In 1819 when the case of Dempster came up the debate was renewed on the question of his health, and it was not until one of his special friends came forward and offered to be security that he would never be a claimant on the funds of the Conference, that he was received. These were, no doubt, trying scenes to the high spirit of the young man, but it is believed he bore the trial without a murmur.

124. "Mr Dempster was earnestly prosecuting the study of Greek and Latin, and, although he labored under many disadvantages, he made rapid progress. For several years in succession he had appointments which gave him time for study, and also afforded him opportunities for receiving some aid in grappling with the difficulties in the study of the dead languages. During these years he read through the Greek and Roman Classics, and the Hebrew Bible, besides devoting considerable attention to history and philosophy. It was a disadvantage to him through life that he entered with so much zeal into the study of foreign languages before he had been thoroughly grounded in the vernacular tongue. He sometimes drew into his style foreign idioms, and used Latin words which made his sentences obscure, and gave his discourses and even his conversations, an air of affectation. But his thoughts possessed so much vital force, and were characterized by so much originality, that they neither lost their interest nor were they wholly obscured by these imperfections. He was an effective speaker, and his sermons were often attended with overwhelming power,

125. "The period of his most powerful pulpit efforts was probably that of holding the office of Presiding Elder. His Quarterly Meetings were crowded, and were seasons of great

interest. He seldom preached but once on those occasions, and then he preached what universally passed for a 'great sermon.' His extraordinary qualities not only showed themselves in the pulpit, but also in the Love-feast and in the Prayer-meeting. His testimonies in the one, and his prayers in the other, were expressed in the same vigorous language and earnest spirit which characterized his sermons. The Quarterly Meetings were no common-place occasions. The people rushed to them with a will, and they were often seasons of great power, and were crowned with the salvation of souls. Great revivals often attended and followed those occasions. In those days protracted meetings were at the flood-tide of success, and his Districts shared largely in their great results."

126. The *North Western Christian Advocate* says of him: "He early adopted a method of life, and to that method he rigidly adhered. He filled important positions in his Conference. He was nearly eight years Presiding Elder on the Cayuga and Black River Districts. The labors of the latter were so exhaustive as to break down his health, and compel him to seek relief in a residence at San Augustin, where he spent a portion of the autumn of 1835, and the winter of 1835-6 returning in time to discharge his duties as delegate in the General Conference of 1836, meeting in Cincinatti,

127. "He participated in the General Conferences of 1828, '32, '36, '40, 48, '56, and '60, and was chosen by a large vote to represent his Conference in that body in 1864, and had given careful attention to questions arising for consideration. He gave himself for a time to the Missionary work abroad, laboring in South America, landing at Monte Video, on the Christmas of 1836, and at Buenos Ayres the Wednesday following, where he remained six years, returning

ad interim to attend the General Conference of 1840, to which he had been chosen in his absence. He returned to this country with his family in July, 1842, and was resident in New York until June, 1845."

128. Dr. Peck remarks of him: "After he returned from South America the character of his pulpit efforts seemed somewhat changed. He hardly had his original unction. His sermons were never failures; more often strong and effective efforts, but they were more metaphysical and elaborate. They wanted some of the freedom and pathos which of yore gave him such a mighty hold of the people.

129. "A great idea had wonderful power over the mind of Dr. Dempster. In some instances it so carried him away that his reasonings and plans seemed almost like the hallucinations of insanity. If, however, he was mad, there was method in his madness, and there was uniformity and perseverance in it. He never vacilated, he was never fickle—he was as near immutability in his plans and purposes as humanity could be. The idea of Biblical schools was one of his favorite ideas. He pursued this idea with steadiness quite his own. His plan was to establish one such school in the East, and one in the West, and a third on the Pacific Coast. He persevered through great difficulties, and consummated two of his favorite schemes, and was upon the eve of undertaking the last, when death put an end to his labors.

130. "Dr. Dempster was a man of positive elements of character. He had a vigorous intellect. He easily grasped generalities and reached the results of a principle. His perception was keen and discriminating. He had a strong will. His tenacity in some cases looked like obstinacy, but it cannot be said that he ever settled on a plan of action hastily. When his mind became resolved, it was after patient, and perhaps,

painful study and reflection, and when he became fixed he was immovable as a mountain. His perseverance was exemplary. He never tired.

131. "He was a man of great faith. He had faith in God, faith in man, faith in philosophy. His faith was operative. It was of a working, practical character. He was a man of prayer. All he did was sanctified by prayer. He prayed without ceasing. He was emphatically a godly man. His religion was enlightened and earnest. He had a fine conscience. He did nothing which he considered positively wrong or doubtful. 'He was a good man, and full of faith and the Holy Ghost.' He was a great man, a prince in Israel, who being dead, will long continue to speak.'"

132. This remarkable man terminated his career towards the close of the year 1863. His death was occasioned by his constitution failing to sustain the shock of a surgical operation to remove a painful tumor, under the inconvenience of which he had labored for years. This operation he submitted to as a precautionary measure before setting out for California where he expected to establish a third Biblical Institute. His death was peaceful. Such was the character, such the career, and such the end of the sickly, suffering youth who buffeted with the hyperborean storms of the winter of 1816–17, on the toilsome St. Lawrence Circuit. Thus we see how, in the Providence of God, men were trained, not only as preachers, but to be the Theological and Biblical Educators of the rising denomination. Mr. Case's admiration for Dempster was unbounded.

133. In passing on downwards to the Ottawa Circuit, we encounter the name, as a regular itinerant preacher, of one whose acquaintance we made in the preceding volume, who, it is true, then, itinerated, and with good effect, but not at the in-

stance of Conference, or Presiding Elder, but under the military authorities—we refer to the preaching soldier, George Ferguson. We have seen that by the kindness of friends in Upper and Lower Canada, he had obtained a discharge, May 16th, 1816. The Montreal Quarterly Meeting recommended him to the Genesee Conference to be received on trial for the ministry. The Paris Session of that Conference, June 16th, of that year, acted on that recommendation, and appointed him to the Ottawa, of which appointment he received information from the lips of the preacher appointed to Montreal, the Rev. Wm. Brown. The principal appointment on the Circuit to which he was sent was only about thirty miles from the city, nevertheless to equip himself for the itinerancy, and to transport his family there, was a formidable undertaking with the means at his disposal. But God appeared for him, and raised him up friends: the heavenly-minded Maitland McCracken left a twenty dollar note in his hand, while shaking hands with him, and others rendered him assistance; yet it was not till the 15th of August that he removed to his appointed field of labor.

134. After his arrival on his Circuit he found plenty of occasions for exercising the self-denial and endurance he had learned in the school of hardship in which he had been trained. He was sometimes in great straits both for food and clothes; but he had the effective sympathy and care of his kind-hearted Presiding Elder, the Rev. Wm. Case. Once he took his protege, unexpectedly, a quintal of codfish in his cutter from Montreal, which proved a most timely and much needed supply. At another time, observing that Ferguson's pantaloons were nearly worn out, he called his attention to the subject by saying: "George, you very much need a new pair of trousers, let us make it a subject of prayer;" and

kneeling down he asked the interposition of the Master in behalf of the needy helper, and a kind Providence soon furnished the much-needed garment. The writer would like to have given these particulars with verbal accuracy, from the pen of Mr. Ferguson himself, but his MS. journal has been withdrawn from him. We may hope to have them in his forthcoming memoir.

135. He found the societies rather low, as the result of the long vacancy of pastoral attention between his predecesor's leaving and his own arrival, which must have been the best part of three months. This was the result of the long distances the preachers in those days had to travel to Conference, and the slow horse-back method of accomplishing it. The societies were also in a poor disciplinary state. But Ferguson knew the value of system, and began to give augury of that strictness in discipline which was to combine itself with his revival power and efforts in all his after life—two attributes these which are too seldom found in the same person; but they constitute a combination as necessary as it is rare. He began to read, expound, and enforce the discipline in every neighborhood; and he soon found, as every faithful minister will, that the pruning of the ecclesiastical tree contributed to its growth and fruitfulness. He also observed the discipline himself by "going into every house in order," warning and praying with them. In one case a wicked father, against the entreaties of his family, refused him the privilege of praying in his house; but Ferguson meekly, yet fearlessly, went out and kneeled on the door-steps and most earnestly besought the blessing of God on that household. After the preacher was gone, the family remonstrated with its obstinate head, and he was induced to invite Mr. F., on his periodical return, to come and see them. That house became one of the preach-

er's stopping-places, and at length the man himself joined the Church.

136. Mr. Ferguson in his MS. Journal mentions his meeting in Montreal a soldier, like himself, by the name of Peal, who also preached the Gospel, to whom he was much attached. There were some resemblances between these two men, and some dissimilarities. They were both men of small stature—both zealous for God and souls—both had been in the army—and both entered the ministry in Canada; but here the resemblance ends. Ferguson was Irish, Peal was English; Ferguson's was not an inferior mind, Peal was above mediocrity; Ferguson had received but a slender education, Peal had enjoyed a good one; Ferguson had served only in Britain and Canada; Peal had been in the Continental Wars as well; Ferguson never rose from the ranks, Peal was a non-commissioned officer. We think Peal, like Ferguson, had been also bought out of the army by the Canadian people.

137. Although Mr. Ferguson does not mention it in his journal, yet the writer learned from the Ottawa people that they were both on the Circuit together for a season; but whether it was the beginning or close of Mr. Ferguson's time we are not prepared to say. After further information and mature deliberation, we are now inclined to think the latter. Be that as it may, it is certain that he labored on the Circuit for a while, for his habits of visiting were detailed to the writer by some of the senior friends in after years, when it came to his turn to labor on that Circuit. We are inclined to think that Peal was especially employed in developing the upper end of the Circuit, but whether in connection with Chamberlayne or Ferguson we are not at this moment prepared to say. (Subsequent information makes it certain he was not with Chamberlayne.) The fol-

lowing simple incident detailed to the writer, by old Mrs. Waldron, of La Chute, is confirmatory of this opinion. Mr. P. recounting to a pious old lady, some relative of Mrs. W's., the adventurous incidents of a pioneering tour up the river, and describing the salt junk of formidable texture on which he dined on one occasion, he was asked by her, "Had you no sass, (sauce) Brother Peale?" "Yes, plenty," was his cheerful response. "What was it?" said the old lady. Elevating his voice to make her hear, he responded: "Why, the love of God, grandmam!" Brother Peal's good "sass" became proverbial with her ever after.

138. That Ferguson and Peal were for a time, at least, on the Ottawa together, is confirmed by the following singular incident, illustrative of the men and their solicitudes. There is a beautiful tract of land in the neighborhood of La Chute, on the North River, which falls into the Ottawa at St. Andrew's. This tract was originally settled on by an interesting class of people from the United States, from among whom a large and prosperous Society was raised up by the labors of a Sawyer, a Perry, a Morris, a Madden, a Holmes, a Luckey, and others of the early laborers. But a succession of blighting frosts had caused such a failure in the crops, prior to the time to which we refer, that one family after another had left, and sought a home in more genial climates, till the Society was not only much reduced in numbers, but especially very few homes were left to shelter the hapless itinerant in a place which had always been considered "head-quarters" on the Circuit; and the occupant of the principal one of the few remaining "lodging-places for way-faring men," "Father Waldron," as he was called by his friends, had also resolved to leave. The two preachers were spending a night under his hospitable roof: but the avowed intention of their host to leave the country had made them sad; they did their ut-

most to persuade him to stay, setting before him the evil that would result to the cause if he left, and the consequent good he would be the means of doing if he remained. When the hour of family devotion arrived, both of the preachers, one after the other, engaged in prayer, and made the subject which lay near their hearts ground of earnest supplication. Ferguson prayed first, and earnestly sought the Lord to prevent Brother Waldron from going away. To each petition, Peal subjoined the expressive response, "Hedge him up, mighty God!" And when his turn came to plead in prayer, he told the Lord they could not afford to part with Brother Waldron—besought Him to induce his servant to stay—and to reward him for so doing with an abundant crop. He enumerated every kind of produce he could think of by name, and prayed that Brother W's hay, and potatoes, and wheat, and rye, and oats, and pease, and barley, &c., might be abundant. Mr. W. was induced to stay another year; and by a very remarkable coincidence with Mr. Peal's request, he had an abundant crop the following season, in field and garden, excepting onions. When this fact was mentioned to the Preacher, "Oh," said Peal, "I forgot the onions!"

139. Mr. Ferguson had received intimation from the Presiding Elder, an officer whose advice was usually taken by the Bishop in distributing the preachers in appropriate stations that he would at the ensuing Conference be removed up the country among the friends whose acquaintance he had formed in the war-time. Accordingly his house-keeping was broken up in the winter, and his little effects were sent, while the sleighing lasted, across from the Ottawa River to the St. Lawrence; and he and his family stopped about among the people till the eve of the approaching Conference, which was to sit in Elizabethtown, U. C.

140. And when the time came for leaving for that Convocation, a first attendance on which would be a great event to one so ardent in his attachment to his fellow-laborers, a kind-hearted brother, by the name of Weldon, of Longeuil, afterwards the father-in-law of an itinerant preacher, escorted them across the Alentijo—the Glengarry county. Mr. M. took his two horses, riding one himself; on the other he placed Mrs. Ferguson, while Mr. F. rode his own horse. The child, or children, were carried in arms by the party. In this way they journeyed until the reached they hospitable domicile of Mr. John Bailey, at Moulinette. Here they rested a time after their toils, and Mr. Weldon returned to his home.

141. After a few days repose, a waggon was hired to carry the family and effects to the seat of the Conference, a few miles west of Brockville. This journey, which might now be accomplished in less than three hours, took them as many days, on the evening of every one of which Mr. Ferguson preached to extemporised congregations—twice in taverns, and once in the Johnstown Court House, three miles east of Prescott, long since demolished. Such were the hardships endured, and such the watchful endeavor to do good by the preachers in that day; but we have reason to believe their labor was not in vain for the Lord. For reasons to be assigned hereafter, it is likely Peal remained in the Ottawa country.

142. The ministerial supply for the American section of Methodism, in the city of Montreal was, as the reader has incidentally learned already, the Rev. Wm. Brown, then one of the most faultless speakers among the preachers of indigenous growth. The lamentable effects of division and rivalry were keenly felt by this peace-loving man, as he assured the writer in after years. He was successful in keeping the little flock entrusted to him together, with the addition of barely one. It was not, however, a lost opportunity to himself; the

leisure for study and access to books which this year's appointment afforded, left a favourable impress on the mind and manners of Mr. Brown for the rest of life. We must now pass to the border Circuits.

143. The appointee to Stanstead, the Rev. Benjamin Sabin, had been in the ministry six years—having been received on trial in 1810—and had been in elders' orders two years. His Circuits had been very respectable, and his colleagues among the worthies of the New England Conference. He had labored on the Salsbury, New London, Providence, Tolland, and Ashburnham Circuits. Of the last one he had the superintendency. All who remember him in the Stanstead country, pronounce him to have been a very good man. Mrs. (Rev.) John Tomkins, a lady of judgment and piety, at whose father's house, a respectable physician, Mr. Sabin used to lodge, pronounced him excellent, both in manners and talents. There was no increase, however, in the Circuit in his time, according to the Minutes. After leaving Stanstead, he labored three years longer in the itinerancy on the Tolland, Pomfret, and Warwick Circuits, at the end of which time he became located, and we hear no more of him till 1828, when we find him holding a place as an itinerant preacher in the Genesee Conference, in which position we trace him till 1837, when he was stationed at Lima. The author thinks he has seen an obituary of him, ascribing to him a good character and faithfulness till death, but at present he cannot produce it.

144. Of Daniel Plumley, the laborer on the St. Francis Circuit for this year (1816–17) we have to make a short and not very pleasing record. He had been received on trial at the previous session of the New England Conference. We have no particulars of his labors in his Canada Circuit, excepting that the Minutes indicate that he had a nett gain of *thirty* members on his charge. During the remaining four

years of his itinerant life, he was always in charge, on such Circuits as Tuftonborough, Stratford, and Landaff, all in the New Hampshire District. But we have indication that all was not quite as it should be, by his admission into full connexion and ordination as a deacon being delayed one year after the usual time. And, instead of being admitted to elders' orders in 1821, as we might have expected, alas, for the frailty of human nature! he was at the Conference of that year returned "*expelled.*" The causes and consequences of this act of discipline, we have never learned.

145. The state and operations of the British brethren and the amount of success which they enjoyed we have ample and authentic materials for illustrating. Under the previous year, we showed by the Rev. Mr. Strong, that Mr. De Putron, who was a native of the Channel Islands, whose vernacular was French, who arrived in Montreal in the month of June, 1816. We now furnish a letter from Mr. De Putron himself, addressed to the "Committee," dated Montreal, Nov. 1816:—

146. "Fathers in the Lord, fourteen months have now elapsed since I left your highly-favoured shores to preach the Gospel on this Continent. As our passage across the Atlantic was long and very rough, I could not reach the place of my appointment before last June. Fifteen days after my arrival at Quebec I was requested to come to this town, as Brother Strong was going to Prince Edward's Island. I complied." After making reference to Rev. Mr. Bennett's severe affliction and merciful recovery, he continues, as follows:

147. "I have now preached in French four months; many have heard the words of life: but it may be painfully inquired, 'Who hath believed our report?' The ignorance, bigotry, and prejudice of the Canadians are far too great for me to describe. Born and brought up in darkness, they love and

cherish it. The great doctrines of the Gospel, such as Justification by Faith, the Witness of the Spirit, communion with God, &c., are not only unknown to them, but considered as false and dangerous. For these great truths is substituted Latin Mass, &c. The churches are richly ornamented, the priests numerous, the splendor great: but alas! the Spirit is there a stranger, and the power of grace unknown.

148. "All the doctrines of the Church of Rome are zealously inculcated, and whosoever preaches Jesus Christ is branded with the usual epithet of heretic, and carefully avoided by all good Catholics. The Bible is considered a very dangerous book, the reading of which is positively forbidden. If the priests know any house in which there is one, they give the people no rest until they give it up. If they have fortitude enough to keep it, they are deprived of the privileges of the church; if they comply, the precious book is generally thrown into the fire. Yes, copies of the Bible have frequently been consumed by these pretended disciples of Christ. The poor heathens cry for Bibles, and these pretended Christians destroy them whenever it is in their power; so that it may be affirmed that not one Canadian in a hundred has ever had a Bible in his possession; or has ever seen one, unless it were in the church, and then could he have read it he has no access to it.

149. "The relation of a few facts will throw light on this subject. Being in the country some time ago, a poor man came where I was, to beg. Perceiving he had a string of beads round his neck, I asked him what he did with them. He answered, 'To pray upon.' I then requested him to take them off, and show me how he did it; he complied, and began to mutter words with great vollubility. Suddenly stopping him, I asked him the meaning of the last word he uttered. After

he had hesitated some time, he confessed he did not know. This is a common case; for as they are taught to pray in Latin, they speak without understanding what they say.

150. "A poor woman, with whom I am acquainted, received a Bible from a friend; and having read it with pleasure for some time, she lent it to a neighbor, who was quite delighted with it, and would not return it till she had read it through. She said *that she had not known before how the world was created.*

151. "I have frequently asked them how they expected to be saved, but never received a scriptural answer. Many have confessed they did not know; others that confession to, and absolution from, the priest would do. When God removes the candlestick out of a Church, how awful are the consequences! God grant it may never be our case.

152. "In times of danger they have seldom recourse to the Saviour of men. The Virgin Mary, Saints, holy water, &c., are their saviours. When thunder shakes our country, the holy water, which is carefully kept in the house for that purpose, is recurred to, and sprinkled on the people, furniture, &c., and is considered a sufficient preventative against lightning.

153. "You may now, Reverend Fathers, form some idea of the present state of the Canadians; and with us, you no doubt conclude, that it is awful indeed. Yet, blessed be God, we are not without hope. Though darkness covers the land we have a few cheering rays of light; and though the priests use all their influence to prevent their people from attending on the preaching of the Gospel, yet some are found who despise their anathemas; and though not in very great numbers, do yet come under the sound of the Sacred Word of Life. I have spoken to forty, fifty, and sometimes a hundred of

them, many of whom were very attentive. Our doctrines are quite new to them, having never heard them before.

154. "Many have bought Testaments, and read them through with great avidity. This gives us some encouragement to hope that He, in whose hands we are, who keeps the times and seasons, will soon commence a glorious work, until the universal cry is heard, 'Babylon the Great is fallen!'"

155. The following letter, dated Montreal, 14th December, 1816, from Mr. Hick, to the Rev. Joseph Benson, will explain more in detail some things which have been only hinted at, or mentioned in a summary way, and also shed light on the operations of the British Missionaries for the ecclesiastical year of which I write:—

156. "Rev. and Dear Sir,—The interest you take in the Missionary cause induces me to address you at this time.

157. "The bearer of my letter is Mr. Daniel Fisher, a merchant in this place, a well-wisher to the cause of Methodism, and a grand-son of the late Mr. Philip Embury, who was the first Methodist preacher who unfolded the glorious Gospel of our Redeemer in America. My leaving Prince Edward's Island was at the request of our valuable Brother Bennett. I left the Island on the 17th of August, and arrived here on the 12th of September. The friends were extremely kind, and we have every prospect of good.

158. "Our brethren, Henry and Richard Pope, and James Booth have all arrived safe and well. From what I have seen of them, they appear to be men eminently qualified for the great work in which they are engaged. The zeal of the Lord possesses their souls, and I have the satisfaction of saying, that notwithstanding the short time they have been in Canada they have been useful.

159. "Brother H. and R. Pope, previously to the arrival of Brother Booth, had been laboring about fifty miles from Montreal. The places in which they have labored may very well be attached to Montreal, and will afford sufficient work for two preachers; and the friends have come forward with a very urgent request that Brother Booth may continue in this Circuit, and as it meets the views of the brethren, he will continue with me.

160. "We are going into Upper Canada, in order to explore some part of that immense country, that we may learn what places are most destitute of the means of instruction and salvation; and when we return, I will transmit either to yourself, or some of the Committee, an account of our proceedings and views, and where our Brethren Popes are stationed. I am, &c., John Hick."

161. The reader, before we proceed further, will like to learn what became of Mr. John Bass Strong, the first British Wesleyan Missionary to Canada, and also somewhat of the antecedents of the newly-arrived Messrs. William De Putron, Hick, Henry, and Richard Pope, and Booth. To this work I shall address myself in the use of such scanty materials as have come within my reach. Mr. Strong continued in the Eastern Provinces till the close of his effective ministry, and now resides in St. John, New Brunswick, an honored Supernumerary.

162. The incompleteness of our sets of reference books prevents us from giving the early history of the Rev. Richard Williams. So soon as the needed information is supplied it shall be furnished to the reader in some form; for he was even then a man of mark, and proved himself a man of worth to the end of life. The Rev. John Borland, who is excellent authority in this case, says of him: "He was a man of strong

sense, and equally strong will. He could ill brook opposition, yet when opposed, and successfully, he yielded with the best grace under the circumstances. He was a man of sterling integrity and unquestionable piety—a man of God, and a strongly attached friend." We hope to have materials for illustrating his history and character more fully further on. He met with some success in Quebec. "The chapel begun in 1816, was opened on the 20th of April, 1817, the Rev. John Hick preaching in the morning, and Mr. Williams in the afternoon. Congregations good, and collections amounting to $200." (Langlois.)

163. Since writing the above, the following letter from the Rev. R. Williams, dated "Quebec, 11th Nov., 1816," has fallen into my hands, which, though it should have appeared a little earlier, confirms some things before stated, and gives some authentic particulars not before possessed. He says: "Through the mercy of God, the cause of Christ continues to prosper in this city. * * I have the pleasure to inform you that we have been enabled to raise for our new chapel the large sum of £1,180. Our good friends in Montreal have contributed of this sum £230 18s. 3d. The remainder has been collected in Quebec, and £400 of it in our own little society. From this statement it will appear that our Canadian members are determined to do all in their power to promote the pure Gospel of Christ in this part of the world. I have, however, to inform you, that we have lately been obliged to rent a place for the preacher's residence, at the rate of £24 a year, and in consequence, therefore, have been under the necessity of procuring a few articles of furniture. I have therefore, with the approbation of the preachers, at our late meeting in Montreal, drawn upon you for £30 sterling for this purpose. This, together with what we have done ourselves will procure sufficient furniture for the present, both for Brother

De Putron and myself. This object being accomplished, there will in future be a comfortable home for either a married or single preacher. The brethren, Messrs. Henry and Richard Pope, appear to be very promising young men indeed, and every way adapted for this new, but fine and agreeable part of the world. May He with whom is the residue of the Spirit pour incessant influences upon the people and upon us all! Amen and amen!"

164. The Rev. John De Putron was a native of the Island of Guernsey, where he was born about the year 1788, and was consequently about 28 years of age when he came to Canada. He came out almost immediately upon being received on trial for the regular ministry. He was designed to labor especially among the French, and we have read from his own hand some accounts of his attempts in that direction. The Rev. Mr. Borland says, "His labors were not successful among them; and being discouraged by the many obstacles that arose in his way, he gave himself up to the work among the people of the townships, with whom he labored till 1824. It has been questioned by many who knew Mr. De Putron well, whether he was altogether fitted for the work of preaching to the French Roman Catholics. He unquestionably lacked the persuasive element, which all will admit to be an essential one in dealing with such a people, and on such a subject as the errors of their Church, and their need of a purer and a more scriptural faith."

165. Of Mr. Hick it is said by authority of his short obituary in the Minutes: "John Hick, who was sent as a Missionary to Prince Edward's Island, in the year 1815, on which Island, and in the provinces of Upper and Lower Canada, he spent the greater part of his life. He was an amiable man, a faithful friend, a genuine Christian, and an acceptable and useful minister of the Gospel." Mr. Borland's testimony of

him is as follows; "Mr. Hick was a native of Yorkshire, England. He was an attractive and persuasive preacher. In manner he was very gentlemanly and conciliatory. He was well read in Wesleyan Theology, and therefore, a sound and safe divine. He labored in Montreal until the spring of 1818." We shall see more of this highly estimable and amiable man hereafter.

166. The two brothers Pope were natives of England. They were compact, handsome little men, with a physique truly English. Mr. Henry Pope still survives, a supernumerary, at Dartmouth, near Halifax, Nova Scotia, from whom we have received the following account of himself and his brother: "I was born at Padstow, a small seaport town in the County of Cornwall, May 25th, 1789. My dear mother, who was a very pious woman, died when she was scarcely thirty. She left four children. Thomas was in his sixth year. I was two years and ten months; the other two, Richard and John, who were twins, were ten months old. Her last prayer was that we all might be born again. The first link in the chain which led me to Christ was the purchase of the *Saint's Rest* from a hawker. Richard and John soon became subjects of a gracious work, and a young half-brother, Wm. Pope. Mr. Wm. Burt (afterwards a missionary in Canada) a young man who lived with us, after a few months joined us. After a year I was appointed a leader of this class, and many of our neighbors joined us. The work continued to revive, and many souls were benefited. A room was provided in the village immediately, and subsequently a neat little chapel. It was in the room alluded to, in April, 1812, that I first occupied the sacred desk. In the year 1814, I was accepted by the English Conference, and appointed to the Kingsbridge Circuit. At the Conference of 1815, myself, my brother Richard, and James Booth were appointed

to Canada. We had a tedious and boisterous passage of 56 days. On Sunday evening, 20th Oct., 1816, we arrived at Quebec."

167. Of Mr. Richard Pope, his Conference obituary very briefly says, "He was converted to God in early life, and entered on the Missionary work in 1816, the active duties of which he continued to discharge with diligence and fidelity for upwards of thirteen years. The extent of his labors, and the ardency of his zeal, during the first years of his itinerancy, in a newly settled country, laid the foundation of a complaint, which ultimately compelled him to become a supernumerary. In every Circuit in which he labored his sincere and fervent piety procured for him the respect and affection of the people; and God succeeded his endeavors by his effectual blessing. He died in peace in Quebec, on 2nd of September, 1832." Mr. Pope was a victim of the first cholera. Though we have spoken of his death, we shall see more of his life and labors.

168. The British Minutes for 1854 give a very brief obituary notice of the Rev. James Booth, which contains no reference to his early life, conversion, or labors as a local preacher, before his entrance on the Missionary work in 1816. This is an omission to be regretted, as he had attained the mature age of thirty-five before entering the itinerant ministry—his ripe experience and preaching talent overcoming the usual objections to receiving married men. He was, we believe, a native of Yorkshire; and was himself a pleasing example of the lively type of Methodism that characterizes that county. He may be pronounced to have been gifted, fervent, laborious.

169. How Mr. Hick and his colleague employed themselves in and around Montreal will appear from the following letter from him, written about the middle of this Conference

year (1816-17). Such glimpses of the state of the country in that day, and of the laboriousness of the early Missionaries are very interesting and edifying. The letter is dated "Montreal, January 31st, 1817," and is as follows:—

170. "Since our last, we have been endeavoring to form a Circuit, which would give sufficient labor for two preachers stationed in Montreal, and we are happy to say our labors have been crowned with success above our most sanguine expectations. The plan we pursue is this: One of us preaches in Montreal and the adjacent villages one fortnight, and the other takes the more distant parts of the Circuit, and this we do alternately.

171. "But in order to give you a more correct idea of the extent of our Circuit, we will give you an account of the places which we visit. Chambly, a large village 18 miles from Montreal, is the first place at which we stop. From thence we proceed 12 miles to St. John's, one of the most wicked places in Canada; next to Roche Mountain, 25 miles from St. John's; then to Yamasca Mountain, 24 miles from Roche Mountain; the next place called Shefford, is 24 miles from Yamasca Mountain; we then proceed to Yamasca village, 38 miles from Shefford. The next day we ride to Sorel, 36 miles from Yamasca village; while at Sorel, we visit Point de Bure, a ride of ten miles, so that you will see that the whole of our journey, while in the Circuit, is 232 miles. There is, however, another place we propose visiting, which will make our journey 318 miles.

172. "Having thus given you a statement of the extent of our circuit, we would next give you an account of the prospects we have in those places. Chambly, although so large, has had no Minister or means of grace whatever. Here we have a prospect of good; the people receive us kindly, and

are attentive to the word preached. At St. John's, our prospects are not so bright, yet several come to hear, and when we consider that the 'Gospel is the power of God unto salvation,' we are not without hope that it may prove so to some of the inhabitants of St. John's. Roche Mountain is a new settlement, deep buried in the woods, and destitute of any means of grace, and far distant from any minister. The people receive us with the most lively sentiments of gratitude, and we are kindly entertained at the house of a respectable gentleman, a Canadian, who, though brought up a Roman Catholic, has opened his house for preaching, and he himself hears the word with the utmost attention. Yamasca Mountain presents a still brighter prospect, and we trust, ere long, to send you the glorious news of very many souls being brought to God in that settlement. Yamasca village is a place where Satan has long held his empire unmolested, and now, apprehending the demolition of his power and authority, he is stirring up his emissaries to oppose the preaching of the word of life. But notwithstanding the appearance of persecution, we are not discouraged, knowing that he who is for us, is more than all that are against us.

173. "The few of our own country people, however, who reside here, receive us gladly, and hear us attentively, having been destitute of any means of grace whatsoever previous to our coming to them. The opposition we meet with arises from Roman Catholics.

174. "Sorel, or William Henry, is a large village, containing many Protestant inhabitants; here we have large and attentive congregations, and our prospects are great. We have formed a class containing nine members, some of whom enjoy religion, and the rest assurances of that invaluable blessing. In Montreal, there is a prospect of the work going on. We have had some drops already; we hope it is

the prelude of a shower, a mighty shower of Divine grace. We have, within these last three weeks, added 14 or 15 members to the Society; we trust they will not rest till they find Jesus as their Saviour. We hear from our brethren that the work is spreading.—JOHN HICK."

175. In drawing the account of the year 1816–17 to a close, we have the great pleasure of saying, that, despite the awkwardness of rival altars in some parts of Canadian Methodism, the tide of religious feeling and prosperity which began to rise a little the first year after the war, and which broke forth in overwhelming force the year next after this, now began to set in strongly,—as there was a total nett gain reported to the cause in the two Provinces of 717; less than a hundred of which must be reckoned to the British Missionaries; and the rest to the labors of those in connection with American Conferences. The former 166 in all, and the latter 3,301—making 3,467 class-members at the end of this ecclesiastical year.

176. These results had been achieved amid much privation to many of the laborers. The brethren from Europe had probably laboured in comparative comfort, as their reasonable salaries were guaranteed from home; hence they always appeared in respectable clerical garb. But those indigenous to the continent were like an ununiformed militia, having to support themselves on a salary of one hundred dollars. And although this was an advance of *twenty* dollars on the allowance, which had preceded the last general Conference, yet as it was often received, not in cash, but kind—that is to say, frequently orders on country stores—it did not often really amount to this small sum.

177. But these poverty-stricken, toil-worn bush evangelists had always a season of vacation and enjoyment in each

other's loved society at the end of each year, at the brotherly gathering of the annual Conference. And the one with which this year was to close was destined to be one of great refreshment, and to give a glorious impetus to them in their evangelizing work.

178. It was a great delight to the Canadian members of the Genesee Conference that it was to be held in Canada. The former attempt at a regular Conference in the Province had been frustrated by the outbreak of the cruel war of 1812. The one of which we write was convened for June 21, 1817, in the Elizabethtown Meeting-house, amid the lovely families of the Hallock's, and Boyce's, and Row's, and Coleman's, and Caswell's, and Brown's, with many others equally amiable.

1817-18.

179. According to Mr. Playter, twenty-two preachers corrected from various parts of the wilds of Canada, and no less than sixty from beyond the dividing waters in the State of New York. Those of them from the West would probably cross at Kingston; and those lower down would come over, not as Mr. Playter supposes, at Brockville, but at the great thoroughfare from time immemorial—from Ogdensburg to Prescott. These towns had a status in the war-time.

180. A company of these latter brethren, headed by the prospective President of the Conference, Bishop George, of whom John Dempster from the St. Lawrence Circuit was one, rendezvoused at the hospitable house of Samuel Heck, the most religiously-active son of the never-to-be-forgotten Paul and Barbara, in the front of Augusta. This visit was remembered and spoken of with delight by Mr. Heck's elder children for years and years afterwards, as the conversation was about their revered grandparents, and their sojourn and labors in New York city. The Bishop and Mr. Case

had an interview with Rev. Henry Pope, by the way, which, however, amounted to nothing in preventing rivalry.

181. This newly-appointed Bishop, Enoch George, who had been consecrated at the last General Conference, was a man of mark in his day. We give a portraiture of him from the graphic pen of the eloquent Dr. Jobson, selected from his charming work,—"America and American Methodism."

182. "A memorable name among the early Methodist laborers in America is that of Bishop George, of Virginia. Like Bishop McKendree, he was converted to God under that zealous and successful evangelist, John Easter. He entered on his itinerant course in 1791 (the year of Mr. Wesley's death,) was elected and ordained to the office of Bishop in 1816, and died triumphantly exclaiming, 'I am going to heaven, and that's enough! Glory! glory!'

183. "In personal appearance Bishop George is described as large and well-proportioned, with a broad, massive face, a sallow complexion, through exposure and fatigues in the open air, and with neglected folds of dark hair hanging upon his neck. The strong lines of his countenance were touched by religion into softness and gentleness; but both in lock and in quick, earnest movement he was ever seen to be a man of energetic action. His experience of the power of inward religion was deep. He spent much time in secret prayer, and often, like the patriarch Isaac, would go out into the fields at eventide to meditate. His morning hours before breakfast were regularly spent in devotional exercises; and like Thomas Walsh, he not unfrequently rose at midnight, wrapped his cloak about him, and wrestled with God for the salvation of sinners. This made him a minister of the Spirit, and the honored instrument of the conversion of many. Bishop George does not seem to have been a man of learning;

but he was endowed with an original and independent mind, and evidently possessed the true key to usefulness. He was accustomed to say, 'It is the grammatical eloquence of the Holy Ghost which deeply, lastingly, and profitably affects the hearts of men.' His mastery over the hearts of his hearers was great; and he was distinguished especially for his pathetic power. Not unfrequently the deeps of his own soul would be broken up within him. These were usually seasons of great spiritual good; so that, if he went forth sowing in tears, he came again reaping in joy and bringing his sheaves with him. Some of the flights of his natural eloquence are said to have been not only beautiful, but inspiring to all who were looking for the heavenly country; while, on the other hand, such was the power of his denunciation of sin, and the force with which he carried home conviction to the conscience, that cries and shrieks of heart-pierced sinners would often break forth among his congregation in all directions."

184. One of those passages occurred in a sermon preached by him on Sabbath during this Conference, and contributed much to fan the flame of revival that burst forth under the labors of God's servants at this assembly, and afterwards swept the country with its purifying fires. The following account of it is from the pen of the Rev. Charles Giles, a member of the Conference, whose mind was naturally poetic.

185. Mr. Giles remarks: "I wish I could give the reader his sermon with all its beauty, power, and eloquence; but it is beyond my reach. Near the close, as he was bringing the strong points in his discourse nearer together that their united strength might impress the assembly effectually, he produced a climax the most bold and thrilling I ever heard. He ascended from thought to thought in his towering theme, like an eagle soaring and wending up the distant sky.

186. "I heard with admiration, and almost trembled to see him rising to such a fearful eminence. Several times I imagined that he could go no higher, but he would suddenly disappoint me. At the very point where imagination fixed his return, he seemed to inhale new fire, and soared away on the wings of thought again; then higher still, till it seemed his inspiration would become his chariot, and, by the grasp he held on the enchained assembly, would take us all with him to the third heaven.

187. "Some of his hearers appeared as motionless as statues, absorbed in thought and charmed with the grand scene before them, while strong emotions were rolling in waves through the excited congregation; and as the man of God was about to descend from his lofty elevation, thrilling shrieks burst out from the awakened crowd in the gallery. Immediately some of the preachers who were acquainted with the place pressed through the multitude to conduct those sighing penitents down to the altar; and soon they were seen weeping and trembling, and urging their way along to the consecrated spot, where a prayer-meeting was immediately opened, and ardent supplications offered up to heaven in their behalf. The time was well improved, and it was a season of power and glory. Some, I believe, found the great salvation before the exercise was closed. It is believed that more than *one hundred souls were awakened during the session of the Conference.*"

188. "The old Elizabethtown chapel," says Mr. Playter, "was filled from eight in the morning till eight in the evening. Two sermons were preached, and three more succeeded the Bishop's; but there is no record of the names of the preachers. This may be denominated the *Revival Conference* in Canada. No other in Canada is like it; nor any other in

Great Britain or the United States." [Yes, one in the States exceeded.] "The Gospel received now a mighty impetus, and from the year 1817, for a number of years, there is scarcely aught to record in the Methodist annals but *progress* and *increase*."

189. Some interesting little episodes to this Conference revival were recited to the author, many years after, when he labored in that region of country. One of these related to the tender passion. We have already introduced to the reader the Rev. Wm. Hallock, a local preacher,—perhaps we should say a *located* preacher, for he once labored a short time on a Circuit,—who was famous for preaching funeral sermons, whose farmstead stood on a sightly eminence to the south of and overlooking the meeting-house in which the Conference was held. He had a large family of sons and daughters. From some unexplained cause, the sons showed a disinclination to religion, but the daughters were more hopeful. One of these, of graceful form and movements, and small and lady-like features, was among the happy recipients of converting grace during this Conference. Her father's cheerful home accommodated a number of the ministers during their stay. Among these was a bachelor, a tall, dark young man from the United States, already noticed, handsome and intellectual, but genial, who became interested in Miss Hallock—partly, no doubt, through sympathy with her religious solicitude, as well as through admiration of her pleasing manners and person. An engagement, and in due time marriage, was the result. That young man was Wyatt Chamberlayne, who, from the time of his marriage till death, belonged to Canada.

190, If we mistake not, another interesting young lady, Miss Caswell, who also became afterwards affianced to a preacher, was also converted during this revival. Alas, that

that engagement was destined never to be consummated! Her hopes of connubial happiness were blighted, as we shall see, by the untimely and almost tragic death of the heroic Peal, and ended in the overthrow of her reason. But more of them anon.

191. Another young man from the States, of some education, but more natural ability, was in that neighborhood at that time—not as a preacher, for the commencement of the revival services found him unconverted, but he became one of its most prominent fruits. He was destined to figure in the Central Methodist body for many years as one of its ablest preachers and most active influences; and who, after some reverses, threw himself into a disrupted section of Methodism, and was elected by them to their episcopate. This young man was Philander Smith, from whom we expect to hear in time to incorporate his own account of himself in our work before going to press.

192. The Minutes of this Elizabethtown Conference, in 1817, reveal certain personal items which relate to the history of those whose memorial we would preserve. One of these items relates to the discontinuance from the itinerant work of one of the Canadian labor, by *location*. This was no less a man than the clear-headed and judicious William Brown. The Rev. John Douse, who doubtless learned the reason from Mr. Brown himself, ascribes his retirement to "want of health." This was not, however, as we shall see hereafter, a final dismemberment from the Conference; for, from the same "Register," we find that Mr. B. was "in charge of a Circuit" one year after his location, for the space of a year. From that time till the day of his death, he stood in the relation of supernumerary to the Conference. He never would receive anything from the fund for the support of worn out

ministers. Happily his circumstances enabled him to forego his claim without inconvenience. He ever held himself ready to do any occasional work in the Circuits around that was in his power to perform; and one year, namely, 1829, as we shall see in due time, he was the Presiding Elder of a rural district in which the Rideau Circuit, on which he resided, was included. But both before and after the date just named, his labors in his own, as well as adjacent Circuits, was abundant, and very acceptable and useful; and in no place more so than his own particular neighborhood, or what was called "Wolford Chapel." He ate no idle bread in any respect, for when not employed in preaching, his time was employed in the cultivation of his farm, in the improvement of his mind by assiduous private study, and in dispensing justice to his neighbors as a magistrate, in which last capacity he commanded the highest respect. He was one of the too few professedly religious men who command the confidence of their unconverted neighbors. "Priest Brown," as they called him, was the oracle and umpire in many a difficulty. Since writing the above we have traced his name in the list of Stations for the year 1817–18.

193. We find among the list of "superannuated" for this year, one whose retirement ought to have been noticed a year earlier. This was no other than that very noticeable man, Thomas Whitehead, whose education, extensive reading, and cultivated manners, had enabled him to serve many important purposes in Conferential proceedings. Since our last mention of him, we have had an opportunity of searching the original journals of the Genesee Conference, from which we learn that Mr. Whitehead was usually on all the important Committees, frequently the first on the list. Such as those to examine charges made against the character of preachers; the Committee "to attend to the temporal economy of the

Conference," afterwards called the "Stewards of Conference;" and the Committee "to attend to the affairs of the Book Concern."

194. He settled within the bounds of the last Circuit he had travelled, namely, in the township of Burford, never again returning to the effective ranks. But he still travelled and preached extensively; took an active and influential part in the deliberations of Conference; and served the Connexion many an important purpose in denominational emergencies, as we shall see as our history proceeds. On these accounts we will not finally dismiss him till he is called to his reward.

195. Before we pass to the "Stations" made at the Elizabethtown Conference, two or three other matters, interesting to the curious, and not wholly irrelevant to our purpose, may be mentioned, the knowledge of which has been obtained by searching the old MS. journals of the Conference. William Barlow, hereafter to come under particular observation, was Assistant Secretary to Mr. Giles. Thomas Madden was one of the three "Stewards of the Conference." "A Committee of nine was appointed to frame an address to the Local Preachers and members belonging to Canada, relative to the interference of the British Missionaries," as it was called. This item showed that there was still no inconsiderable irritation on this unpleasant subject. And the *Local Preachers* were the least disposed to transfer the work to the British Conference, knowing that their chances for *orders* would then be at an end.

196. The Preachers and their Stations for the two Canadas, under the auspices of the M. E. Church, were as follow, for the Conference year 1817–18:—

UPPER CANADA DISTRICT.

HENRY RYAN, Presiding Elder.

Detroit—Gideon Lanning.

Thames—Elijah Warren.
Westminster—David Youmans, Caleb Swayze.
Ancaster—Isaac B. Smith.
Yonge Street—David Culp.
Duffin's Creek—James Jackson.
Niagara—John W. Byam, George Ferguson.

LOWER CANADA DISTRICT,

WILLIAM CASE, Presiding Elder.

Montreal—William Barlow.
Ottawa—Peter Jones.
Augusta—Isaac Puffer.
Bay of Quinte—Thos. Madden, Nathaniel Reeder.
Hallowell—Wyatt Chamberlayne, Ezra Adams.
Belleville—Israel Chamberlayne,
St. Lawrence—Andrew Prindle, Thomas McGee.
Cornwall—Wm. Brown.

BORDER CIRCUITS.

(New England Conference.)

Stanstead—Josiah A. Scarritt.
St. Francis—Thos. C. Pierce.

197. The first thing observable in the above list of names is the absence of three who were on the list the previous year, namely, John Dempster, John Hamilton, and John Rhodes. Mr. Dempster was followed to the close of his career when last considered. The reader pursued him along an onward, upward course, of long-continued and eminent usefulness, through many difficulties in the early part of his career. But the obstinacy of those difficulties the writer was not fully aware of when last Mr. D. was under notice. Since then, he has found from the MS. journals of the Genesee Conference, that, besides his first application for admission on

trial being rejected and delayed a year, his case was repeatedly discussed and "laid over" while on probation, and his reception into full connexion delayed till 1819, all through objections to his health, which impediment he finally surmounted, and arose to eminence. He is now where "the inhabitants shall never say, "I am sick." His perseverance shows the force of his will, and his power of endurance, and is an example worthy of imitation to all young men similarly circumstanced.

198. Of John Hamilton we scarcely knew what to say at our last presentation of him. Since then, we have gleaned several additional particulars from various sources—both as to his antecedents, his sojourn in this province, his character, and his further public life. Hamilton was received at the age of *twenty-four*, in 1813, and was consequently a young man of *twenty-seven* when appointed to the Westminster Circuit. The entry in the journals at the time of his reception avers that he was of "improvable, promising abilities." Conversations with the Rev. Drs. Chamberlayne and Filmore concerning him, left the impression that he was eccentric, a charge which we surmise might be substantiated against many of those early self-taught men;—originality and eccentricity are near of kin. At a certain place, I think in the Clarence Circuit, the people had criticized his public performances. He heard of it, and the next time he was there he opened the service with the Lord's Prayer, read our Lord's Sermon on the Mount, and closed with the Apostolic Benediction, and said, "Do you want any better preaching than that?" How the reproof was received we do not remember precisely. This eccentric tendency is confirmed by the following extract from the old journals referred to:—"The character of John Hamilton was examined, and in conse-

quence of some small impropriety in his preaching, it was voted that the Bishop, in the presence of the Conference, advise him to desist for the future." What a salutary watchfulness did those faithful men exercise over each other!

199. Mr. Hamilton was in elder's orders when he came to Canada, having been ordained one year in advance The now aged Caleb Swaze, who will presently come into sight, and who took his place under the direction of the Presiding Elder in the year 1816–17, says that Hamilton "only travelled one round on the Circuit, and then went away"—whether by authority or not, we did not learn. The Minutes show that during the next two years ('17–18 and '18–19) he labored on the Clarence and Crooked Lake Circuits, in the State of New York; and that in 1819 he was returned among the "located." The MS. journals say, "at his own request." There is no evidence that he ever returned to the itinerant work.

200. It is with some emotion that we take our leave of our tall, slender, slow-spoken, but eminently pious and faithful friend, John Rhodes: he who stood out the perils of the war in this Canada of ours, although a citizen of the United States, and staid in the country till the disasters to religion of that period were fully retrieved. His first Circuit after returning to his own country was Lycoming, still within the bounds of the Genesee Conference, but we think within the borders of his native state, Pennsylvania, as the Circuit was in the Susquehanna District. He received the charge of the same Circuit the next year ('18–19). The next year he was in the same District, but on the Northumberland Circuit, still, if we mistake not, journeying further into the south country. This was the Circuit on which he had commenced his itinerant labors, and no doubt it was a

source of mutual joy to him and his early friends after so long a separation between them.

201. He soon, however, returned to the Baltimore Conference, by which he was first received on trial. "During the years of his ministry in this Conference," says his official obituary, "he travelled in different parts of Pennsylvania, Maryland, Virginia, boldly and conscientiously executing the office of his ministry. In 1841, worn down with incessant labor, and greatly enfeebled, he took a superannuated relation, and retired to a small property in Milton, Pa., to spend the remainder of his days in the peace and quietness of retired life. The disease which terminated his earthly history, and which seriously affected his mind, was chronic inflammation of the brain. A short time before his death he became perfectly rational. He still felt the consolations of religion, and died in the triumphant hope of a glorious immortality, January 13, 1843, in the sixtieth year of his age," and we may add, the thirty-fifth of his ministry.

202. Before proceeding further, we have to notice a slight discrepency between the Minutes relating to routine questions and the stations which we had overlooked. William Brown is returned as "located," and we have taken leave of him as a travelling preacher; but in the Stations we find his name down for the Cornwall Circuit. That year he undoubtedly labored.

203. The Rev. I. B. Smith's name appears in this year's (1817) list of stations, for the first time since 1812. We have reason to believe that he labored in various parts of the Upper Province during the greater portion of the war period. His name, however, did not re-appear along with Messrs. Ryan's, Whitehead's, Prindle's, and Rhodes' when the Con-

nexional machinery was re-organized in 1815; and yet we have a right to believe that he labored on Circuits, more or less, from that time till our present date. The writer has received information recently that leads him to believe that Mr. Smith was the preacher who filled the vacancy in the Smith's Creek Circuit in 1815–16, about which he, when writing of that year, put forth fruitless conjectures. That Mr. Smith supplied the Smith's Creek Circuit that year (1815-16) is rendered morally certain, from the following excerpt made from the records of the Genesee Conference for July, 1816, which is to this effect: "Isaac B. Smith, recommended from the Smith's Creek Circuit—not admitted." He had, doubtless, been filling the vacancy above referred to in that Circuit, under the Presiding Elder. Recollected conversations with the Rev. John Reynolds, who then lived at Belleville, at that time on the Smith's Creek Circuit, by the writer, now confirm him in this opinion.

204. But why was a man of such a blameless life and peerless preaching abilities not restored to the ranks in which he had so honorably stood in years gone by? This question is answered from the same source as that from which the above information was derived. See, "Saturday, the Conference met at 8 o'clock. The report on the case of the Bro. I. B. Smith was read and adopted." The substance of this report and resolution was, that "the Presiding Elder of the Upper Canada District was to call a Committee and examine him—1st. On the Divinity of Christ; 2nd. Depravity; and 3rd. Sanctification; and if they thought proper, give the Presiding Elder power to employ him." This examination it appears was satisfactory, for now, after the lapse of a year, he takes his place among his brethren without recorded note or comment. It is furthermore likely that he supplied the only vacancy which appears in the Upper Canada District for

that year (1816–17,) namely, Yonge Street, about which vacancy we could not, when under consideration, give the reader any certain information.

205. Mr. Smith was in advance of most in his day in his ability to fathom abstruse subjects, and he may have some time advanced something which persons less profound had misunderstood, and these, perchance, brought up an evil report of him; and he not being at the Conference in person to defend himself, the action in his case reported was resorted to. The investigation, however, is as creditable to his brethren's caution and fidelity as it proved to be vindicatory of his doctrinal purity. The whole proceedings prove that our fathers were the men to lay the foundation of a church sound in doctrine and faithful in discipline—without which wealth and numbers are of no account.

206. A similar request from the Augusta Circuit to restore a retired preacher, even the demonstrative Elias Pattie, met a negative from that same Conference (that of 1816.) But it was "left in the power of the Presiding Elder to employ him. Why a man who had been so popular was declined we know not. This entry, however, is incidental evidence that Pattie up to that date had remained in Canada. It was highly probable that he was employed, part of the year at least, as Mr. Puffer s assistant on the Augusta Circuit, and the reader has been already informed in the previous volume, that after this he was traced both in the Ohio and Michigan Conferences.

207. Besides Mr. Smith, two others were recommended from the Canadian Circuits and received. These were James Jackson, and Caleb Swayze. The former from the Yonge Street Circuit, and the latter from the new Westminster Circuit, where, we have seen, he labored under the Presiding

Elder in the place of Mr. Hamilton, removed. We attend to each of them in a moment.

208. Caleb Swayze, according to his own account, was born in New Jersey, about 1783. He was converted in his native State, in childhood; but afterwards fell away, and lived till his twenty-eighth year without God in the world. An aged neighbor of his says, "He was pretty wicked." His conversion took place in 1811, under the instrumentality of the Rev. Henry Ryan. This occurred in the neighborhood of Smithville. He almost immediately began to exhort and preach. He says that he labored on a Circuit six months during the War of 1812, as the colleague of John Rhodes, of whom he speaks in the highest terms. Their Circuit "extended from the Sixteen to Long Point." He was lodging at the house of Christopher Burkholder, in the township of Barton, on the mountain, the night of the battle of Stony Creek (on the 5th of June, 1813,) where they could distinctly hear the discharge of guns; and he and his host, then a zealous Methodist, went down the next morning to view the battle ground, and found it covered for miles with clothes, provisions, and arms, which the Americans had thrown away in their hasty retreat. He says the American commanding officer threw a large amount of specie, which he held to supply the sinews of war, into a well, which the family on the premises afterwards fished up, a circumstance which accounts for their well known sudden accession of wealth. This testimony of Swayze's gives us an inkling of the whereabouts of Rhodes, and the extent of his labors, the second year of the war.

209. Mr. Swayze was a man of fine physique and personal appearance—above the middle size—well proportioned—symmetrical and muscular. He had a high, well-proportioned head, oval face, and Roman nose; but, alas, very little educa-

tion, and we imagine but little disposition to remedy it by study. An intelligent neighbor pronounces him "a weak, well-meaning man, who never could preach." We have good evidence for believing, however, that he was demonstrative and zealous enough. He was married at the time of his conversion as well as when he went out into the field. But the exigencies of the work forced the authorities of the Church to employ laborers with these drawbacks. He was recommended to travel by the "Westminster Circuit," where he had been supplying after Hamilton's removal. (MS. Journal.)

210. James Jackson was a very superior man to the last in point of talent; and what he did not know, he appeared to know. He was probably a native of the United States, as we have traced his father's family in the town of Potsdam, N. Y., in the time of the war of 1812. Very soon after its close, they crossed the St. Lawrence into Edwardsburg. When and where he professed to be converted we know not; and whether he was employed on the Yonge Street Circuit as a Presiding Elder's supply when he was recommended by its "Quarterly Conference" to travel, or whether he followed some secular business, we have not the means of deciding, but we suspect that he was there as an assistant to the Rev. I. B. Smith.

211. Jackson was tall and handsome, with dark hair and florid complexion; graceful, with an air of assumed dignity; but who never looked the person addressed square in the face. In after years he wore spectacles, and looked through them at vacancy, while he carried his face with an upward turn. He always dressed gracefully, and with clerical propriety, which made his appearance very imposing. His voice, both in public and private, was sweet and commanding to a degree. He had a great deal of tact in handling a text, and frequently

preached on very unusual ones, the doctrinal value of which the thoroughly informed would be very much inclined to doubt. Here is one of his texts, the exposition of which obtained him unbounded *eclat* among the wondering rustics to whom he addressed the sermon: "There are three-score queens, and four-score concubines, and virgins without number." (Cant. vi. 8.) We are bound to notice this gentleman in passing, but as a faithful historian can give him no very good record. Let the reader keep his eye on his after-course.

212. Besides these Canadians, we have to introduce to the reader no less than six brethren from the other side of the lines. These were Gideon Lanning, John W. Byam, William Barlow, Thomas McGee, Joseph A. Scarritt, and Thomas C. Pierce, to each of whom we must pay our respects in order.

213. Gideon Lanning, the first in the above list, the brother, we suspect of Ralph Lanning, long a worthy member also of the Genesee Conference, who witnessed a good confession in life and death. Gideon, our present subject, at the time of his advent to the Upper Canada District, was a five year's man in the work, having been received on trial in 1812; and was of course in Elder's orders, which he had held one year. He began his labors as a subordinate on the Pompey Circuit, where he had the good fortune to have the Rev. Wm. Case for his Presiding Elder. The next four years were spent on the New Amsterdam, Newton, Ontario, and Lyon's Circuits—always in charge, and sometimes with one and two brethren under him, which indicates that he stood high with the authorities of the Connexion. We glean one incident in his second year's itinerant life, and get an inkling of his character and labors from the following sentence in Dr. Peck's Early Methodism. "1813. This year Gideon Lanning was upon New Amsterdam Circuit. He was encouraged to

preach to the soldiers at Buffalo, by Generals Scott and Brown, who were among his regular hearers. His manners were modest and conciliatory, and he was treated with great respect." With this very inadequate introduction we leave him for the present, not without hopes of learning something farther from himself, as we have recently discovered that he is yet alive.

214. Since closing the foregoing paragraph, a letter has been received from Mr. Lanning, in which he says, "Respecting myself I have only to say, I was born in New Jersey, in 1772, of pious parents—members of the Methodist Church. Removed with them to Western New York, in 1800, where, when I was thirteen year's of age I was converted and joined the Methodist Church. In 1812," (he was then 20) "I was admitted on trial in the Genesee Conference, having exercised my gifts as an Exhorter and Local Preacher, some two or three years previous." He was twenty-five years of age at the time of his coming to the Upper Canada District, and had then five years ministerial experience.

215. John Wesley Byam, the next on the above list, was received on trial in 1816, and appointed to labor on the very Circuit which recommended him, the Ontario, a very good indication of the esteem in which he was held by them that knew him best. He was about the middling height, somewhat stoutly built, and must have been prepossessing, judging from what will hereafter transpire. The Rev. George Ferguson, who labored with him during the year on which we are entering (1817), in his MS. Journal speaks highly of his character and gifts. We shall see that he fell into trouble.

216. William Barlow is the next of the American strangers. He had been received on trial two years before, in (1815). He was "recommended from the Caledonia Circuit—was

twenty years of age, strong constitution, a good young man, studious, and of excellent talents." So said the old MS. Journal. His now aged compeers say, that Barlow was well educated, very handsome, genteel, with a surprisiagly graceful elocution. He was evidently in advance of most of the brethren in his day; as at the Conference where he was received into full connexion, he acted as Assistant Secretary. He had travelled on the Ontario Circuit, under Mr. Gideon Lanning, who has been presented to the reader. The first year of his itinerant ministry; and the next year (1816) he was in charge of the same Circuit with Mr. Byam for his assistant, who was mentioned in the last paragraph. This man is fated to raise our expectations, and then disappoint us, that is, as Methodists. His father was an excellent man, and a local preacher.

217. Our next subject is Thomas McGee. Seeing this brother labored only one year in connection with a Canada District, and his Circuit, the St. Lawrence, being only constructively connected with the Canada work, and not really in the Province, we would probably not give so extended a notice of him as we are furnishing, but for the following reasons: first, because of his very excellent character, so worthy of imitation; secondly, the great privations he endured the year he came within our bounds; and, thirdly, because we have a biography of him prepared to our hands in the Minutes of the Baltimore Conference for 1860. We give it below.

218. "Rev. Thomas M'Gee was born in Chester County, Pa., July 15, 1794. On account of the sudden death of his father by drowning, and the limited means of his mother, he was early in life put to work with General Bratton, a farmer on the Juniata River. From the General and the family he

received much good instruction. In 1811 he was apprenticed to his brother James in the blacksmithing business; at which time he lived in the family of Philip Antes, a Methodist, whose spirit and example deeply impressed the youthful heart of Brother McGee. He was converted in 1812, at Warrior's Mark Camp-meeting, and immediately united with the Methodist Episcopal Church, in which, says he, 'I found a good home, and was well taken care of.' In 1814 he was appointed Class-leader, and towards the close of the succeeding year was made an Exhorter, and was shortly afterwards licensed to preach by the Quarterly Conference of Huntington Circuit. In January 1816, at the request of the Rev. Marmaduke Pearce, Presiding Elder of Susquehanna District, he very reluctantly (in view of his want of educational advantages) consented to supply a vacancy on Northumberland Circuit. In June following he was received on trial by the Genesee Conference at its session in Paris, N. Y., and was appointed to Caledonia Circuit. In June, 1817, he was united in marriage with Miss Rebecca Kephart, who still survives him. This year" (the one of which we are writing) " he was appointed to St. Lawrence Circuit, where his whole compensation amounted to forty dollars to support himself and wife—and yet he could say, 'We had some very encouraging times.'" We follow him to the close of life.

219. "In 1818 he labored on Newtown Circuit, Steuben County, N. Y.; in 1819 on Lycoming Circuit, Pa.; in 1820 on Bellefonte Circuit, Pa. This last year he was transferred to Baltimore Conference, and was by that body re-appointed to Bellefonte Circuit. In 1822 and 1823, he was appointed to Aukwick Circuit; in 1824 and 1825, to Lycoming Circuit; in 1826 and 1827, to Carlisle Circuit; and in 1828 and 1829, to Hartford Circuit. At this time the Radical trouble was

raging, but under the judicious management of Brother McGee not a single church was lost. In 1830 and 1831, he was sent to Great Falls; in 1832 and 1833, to Liberty; in 1834 and 1835, to Frederick. From 1836 to 1839, he was stationed in Baltimore City. In 1840 and 1841, in the Carlisle Circuit; in 1842 and 1843, in Gettysburg; in 1844 and 1845, in Baltimore City, among the colored people of Sharp Street Station; in 1846 and 1847, on Severn Circuit; in 1848 and 1849, Bladensburgh; in 1850 and 1851, on Charles; 1852, Winchester Circuit; in 1855 and 1856, Asbury and Mount Zion (colored) Station, Washington City, and Georgetown, D. C.; 1857 and 1858, Patapsco Circuit. At the Conference of 1859 he was appointed to Patapsco Station, upon the labors of which he promptly and energetically entered. Early in the spring his health began to decline, and he suffered greatly from nervous debility, and what afterwards proved to be heart disease. So alarming did his symptoms afterwards become that he felt forced to take a short rest, and he repaired to Baltimore for medical advice. His health seeming to rally he again commenced the labors of his station; but his respite from disease was short, and again he was compelled to seek medical aid. But permanent relief was impossible, and all that professional skill could do was to sooth his pain. On the 28th of July last (1859?) he left Baltimore, accompanied by his wife, and reached Warrenton, Va., with comparative comfort. At 11 o'clock, a.m., of August 8th, he started to return to Baltimore, but the cars had not been under way five minutes when, with a quick, spasmodic effort, Brother McGee breathed his last, in the sixty-fifth year of his age, and the forty-third of his itinerant ministry.

220. "Thus ceased at once to work and live one of the purest spirits in American Methodism, one of the most useful

and heroic men of the Baltimore Conference. His remains were carried to Baltimore, and buried from Harford Avenue Church in the old Methodist graveyard, where sleeps the dust of Jesse Lee and other sainted worthies of early Methodism. Brother McGee's religious experience was deep, definite, and vigorous; his practical life full of good fruits, unobtrusive, and irreproachable; his intellect was strong, though wanting in early culture; his pulpit ministrations were effective. As a pastor he was kind and tender, though faithful and firm. He was a loyal and successful Methodist itinerant preacher; a noble, brave, and generous man, and true and exemplary in all his domestic and social relations. He now rests from his labors."

221. Of Josiah A. Scarritt, the first of the two brethren sent into Lower Canada by the New England Conference to labor in the Eastern Townships, and appointed himself to Stanstead, we have gleaned nothing except what we find in the General Minutes concerning his reception, ordination, appointment, and retirement from the itinerant work. From these we learn that he was received on trial the year before he was sent to Canada, and was put in charge that year of the Sandwich Circuit, in the New Hampshire District, where he labored alone. This year (1817–18) he is nominally alone, yet we suspect he and the St. Francis preacher worked their two Circuits in common, or after the manner of an old-fashioned four-weeks' Circuit; for we find the return of the number of members made together, and that it was 124.

222. After his leaving the country, we follow him to 1824, that is, six years longer, when, like so many others in that day, he "located." He seems to have had some important Circuits, the last of which was the City of Portland; and was always in charge; but he never remained longer than a

year at a time. His Circuits were, 1818, Danville, Vt.; 1819, he was ordained an Elder, and sent to Craftsburg in the same State; in 1820, Portsmouth, N. H.; in 1821, Landaff; in 1822, Wetherfield, Vt.; and in 1824, Portland, Me.

223. Of his coadjutor in the Stanstead and St. Francis County, Thomas C. Pierce, we have somewhat fuller particulars furnished to our hand. We adopt his Conference obituary, which presents a brief summary of his life and character. If we have few particulars of the former to gratify our curiosity, the latter is of a kind to challenge our imitation.

224. "Rev. Thomas C. Peirce was received in the New England Conference in 1814" (three years before his coming to Canada.) "With the exception of four years in a local capacity, he sustained an effective relation till May, 1850"—a period of *forty-six years*. "He labored in his numerous appointments with very great acceptance, and was a successful minister. In some of the important appointments he was eminently useful. He was a man of peculiar sympathy, and endeared himself to the afflicted as few ministers have done. His habits of diligent reading and study were continued till very near the close of life, in consequence of which there was a freshness and vivacity in his pulpit services always interesting. He was a faithful pastor. He consulted not his own convenience; but when the state of his health required rest, he was actively engaged in his work, comforting the sick, seeking and relieving the poor, and endeavoring to reclaim the wanderer from God. His was an earnest piety. While there was much fervor in his devotional exercises, his piety was eminently practical. He loved the Church of Christ; by precept and by example he endeavored to promote her benevolent operations. He loved the work of the ministry, and desired to 'cease at once to work and live.' He was,

however, resigned to the will of God, when laid aside from the active duties of the ministry; and in his last sickness was favored with glorious manifestations of his Saviour's presence and love. In great peace, with blessed assurance of immortality, he fell asleep in Jesus, May 25th, 1851, aged sixty years." Another example was he of the prevailing worthy character of our early pioneers. From the above obituary, we gather that at the time of his sojourn in Canada he was a young man of *twenty-six*, with three years' ministerial experience. We are sorry that we can glean nothing of the labors and habits of so good a man while here.

225. We opine that at the date of which we are writing, the Wesleyan Missionaries from England began to press so much upon the ground occupied by the American brethren as to cause them to contract their lines, gathering them up towards their own country. This opinion we think will be strengthened by the perusal of forthcoming documents.

226. The stations made by the British Conference at its session in August, 1817, two months after the session of the Genesee Conference, at Elizabethtown, were as follow:

WILLIAM CROSSCOMB, Chairman.

Quebec—John Hick.
Montreal—James Booth, Richard Pope.
Melbourne—Richard Williams, William Binney.
William Henry—John De Putron, French Missionary.
Cornwall—Henry Pope.
Fort Wellington—Edward Johnson.
Kingston—Thomas Catterick, and another to be sent by the Committee, if necessary.

227. The numbers, as compiled by Mr. Playter, usually very accurate in research, were the following:—Quebec, 48;

Montreal, 67; Melbourne, 8; William Henry, 8; Cornwall, 14; total, 166.

228. Some of the above appointments were prospective of the next year; and some of them did not go into effect for some years, if indeed they ever did: yet we must thread our way through them, as best we may, by the aid of such lights as have come down to us. Thus, for instance, Mr. Crosscomb, who was the *nominal* "chairman," had an appointment at Liverpool, Nova Scotia, and did not come into the Canadas till some years after; besides, I think we shall find Mr. Hick was the *actual* chairman of the District Meeting held at the close of the year. Nevertheless, we will now introduce Mr. Crosscomb, as also the others, whose names appear for the first time.

229. The Rev. Wm. Crosscomb was a native of England—we think Devonshire, or Cornwall—rather small of stature, but wiry and active. Although he was grey when we first saw him in 1839, we should pronounce his complexion sandy. He had gone out into the full work of the ministry in 1810. That gave him seven years' ministerial experience at the time his name appears in connection with the Canada District as Chairman. Nevertheless, this was an early ministerial age at which to hold such an appointment, and speaks loudly for the character which had inspired such confidence. He was not a great, but a sound and useful preacher. He was afterwards the resident chairman of the Lower Canada District, and will frequently appear in our pages.

230. Thomas Catterick, like most of his missionary brethren, was English by *feeling* as well as by birth; but unlike some of them, he was large of stature and strong in frame. His complexion was *blonde*. He had a deep chest and powerful voice; and although we do not know the precise

character of his talents, yet he was regarded as an able preacher, which was indicated by the importance of his appointments. He had only been one year in the ministry when set down for Kingston, and that year he had spent in the capital of New Brunswick—the town of Fredericton.

231. The present was William Binning's first year in the ministry, and Melbourne his first appointment. At present we have no material for his early history, or for illustrating his character, talents, and usefulness.—Next comes a worthy, amiable man.

232. Edward Johnson was a native of that "Green Isle of the Sea" whose educated and pious natives are always amiable. His Conference obituary says,—"He was born near Lisleen, in the County Tyrone. He was early led to a knowledge of salvation by faith in Christ. Having for a considerable time filled the office of a local preacher with great acceptance and success, he was, in the year 1809, called to the full work of the ministry, in which, for many years, he maintained an honorable position. For some time he was the faithful and zealous companion of the late Rev. Gideon Ousley, the Irish Missionary. He was afterwards appointed a Missionary to Upper Canada." Mr. Johnson was heard to say, to a friend of the author's in Edwardsburgh, in his broad Irish, if he had known the state of things in the country, he would have "never put his *fut* into it."

233. A glance at the above list of British stations, to one who has any considerable knowledge of the country, will suffice to convince him that the same ground, in several instances, was occupied by agents from both the British and American Conferences. This was certainly true of *Montreal*, which we find in both lists of stations; the same may be said of *Cornwall*; *Melbourne*, on the British list, was within the

boundaries of the "St. Francis River" Circuit; *Fort Wellington*, was only another name for Prescott, which was comprehended in the "Augusta" Circuit; *Kingston*, within the "Bay Quinté;" *Quebec*, and *William Henry*, or Sorel, were the only exceptions.

234. But the list of appointments referred to, and the manner in which those brethren prosecuted their work, will best appear in the light of their own published communications to the authorities at home. The first is a sort of general statement, signed by all the missionaries in the two Canadas, so late in the previous conference year as March 17th, 1817. It was written at Montreal, where they seem to have held some sort of District Meeting, and signed by the following brethren, namely, Richard Williams, Henry Pope, John Hick, John De Putron, Thomas Catterick, James Booth, and Richard Pope. Mr. Johnson's name is not appended, whence we infer that he was not at the meeting, or did not quite approve of the situation. But now for the document.

235. "We are thankful to the Great Head of the Church for his goodness in favoring us all with his blessings of health and strength of body, by which we were enabled to pursue, with persevering zeal, our labors in the Gospel of Jesus Christ. And we feel equally thankful for that spirit of union and affection which exists in us towards each other. We assure you it is our most ardent desire to be instrumental in the hand of our adorable Lord in bringing souls to the knowledge of Him, whom to know is eternal life. And, although we sensibly feel our own inadequacy to the work, yet we confide in Him who has promised never to leave us nor forsake us.

236. "In addressing the brethren on the Halifax side of the district, we have recommended to their consideration

the propriety and necessity of forming the Canadas into a separate district; and should our recommendation be attended to, we have unanimously expressed our wish that our highly respected and dear brother Bennett might be permitted to come and preside over us. Should the preachers approve of our plan in this instance, we anticipate, with much pleasure, approbation and confirmation of the same." We have seen that this recommendation was acted on, so far as the erection of the district was concerned, but Mr. Bennett was not sent.

237. "As regards our Missionary prospects, we are happy to state they are of an encouraging nature. At *Quebec* we anticipate a glorious spread of vital religion amongst our very numerous hearers in that place. Every thing at present portends that much desired event. *Montreal* has been graciously visited from on high. The work of God has prospered in that city during the last six months, beyond our most sanguine expectations. *Kingston* likewise has been visited with the divine blessing. This town has been favored with a Missionary for about eight months, during which 21 have been joined in the society. These, we trust, will be an ornament to their profession. About £400 ($1600,) have been subscribed for the erection of a new chapel in this place.

238. "*Cornwall* affords a prospect of a blessed ingathering of souls to the Church of Christ; there are at this time 14 persons in society; and many there are, who, by their diligent attendance on the means of grace, evince a strong attachment to the truth as it is in Jesus. The *Melbourne* Circuit has at present no regular society whatever, but is not the less promising on this account. The numerous and very respectful letters which we have received from some of the most distinguished persons of this extensive settlement,

warrant us to expect a glorious accession of souls to the Church of Jesus Christ. Besides these places, there are several others, of equal importance, to which we cannot pay any attention for the want of more preachers; we have therefore agreed to ask for three more. Should they be sent us, they would have nothing to do but to enter upon their work immediately. Upon the whole we feel ourselves encouraged to go forward in our Missionary career, humbly looking up to the blessed Jesus for wisdom to direct and strength to persevere—meantime using every means in our power to abound in knowledge and holiness, in order that we may become able ministers of the new covenant, rightly dividing the word of truth, so as to give all their portion in due season."

239. The following valuable letter from the Rev. Henry Pope is partly retrospective of matters already gone over, and rather belongs to the preceding ecclesiastical year (1816–17), than the one of which we write (1817–18); yet, though it was written before the Session Conference for 1817, it was written after the session of the Genesee Conference, held in Elizabethtown; and therefore comes down to events contemporaneous with those we are now to consider. Besides it discloses many particulars to us which all will be curious to know. Especially it shows that Mr. Richard Pope had broken ground in the *St. Francis* country, or *Melbourne*, before Mr. Williams was appointed to go there, at which time its name first appeared in the British Minutes. It also indicates that the Cornwall, or Matilda Circuit, was organized by Mr. Henry Pope the year previous to his name appearing for it in the Minutes. The great extent of that Circuit before Mr. Johnson was appointed to Fort Wellington, also appears. Hear Mr. Pope:—

240. "August 28th—We went on board at Gravesend, and immediately got under weigh. On the 31st we lost sight of our highly-favoured country, off the Isle of Wight. Amidst the many storms we were called to encounter, one of which threatened us with an immediate grave in the great deep, the Lord graciously stood by us, and brought us through. We landed at Quebec on the evening of Sunday, the 20th of October, after a passage of 56 days from Gravesend. At Quebec we were affectionately received by brother Williams, and the kind friends of the society. After tarrying a few days in Quebec, brother Williams accompanied me to Montreal in the steamboat. My brother Richard, through the earnest desire of the friends, remained to supply brother Williams' absence. Montreal is a large and respectable town, and still improving, situate on the edge of the river St. Lawrence, 180 miles above Quebec. Here brother W. and I were joyfully received by Messrs. Hick and De Putron, who were happy to learn that three additional Missionaries were appointed for the Canadas. Mr. Buckley directed us to labor in or near Montreal until Mr. Smith should arrive in the spring of this year, whom we were to consult relative to our future scenes of labor, especially as it respected Upper Canada. But as Montreal was supplied by brother Hick, we immediately directed our attention to such places in the country as were accessible to us at that season of the year, and those which afforded us the greatest prospect of being useful. My brother Richard, after laboring a little while with success near Montreal, left these places to be attached to the Montreal Circuit, and went to the river St. Francis, where there is a considerable settlement, and a prevailing desire to hear the word of life. This Circuit is nearly one hundred miles from Montreal, about an equal distance from Quebec, and about fifty miles south of the St. Lawrence.

The success which accompanied my brother's labours during the few months that he was in that part, was very great. Many hundreds attended the preaching from remote places during the rigor of winter, and received the word with readiness, while their countenances were expressive of great penitential grief, and their death-like silence was broken only by their expressing desires to turn to God. With such ardor and diligence did my brother commence the cultivation of this field, that he imprudently disregarded the severities of the climate until his health was much injured and his body emaciated. At our little district meeting, held last March in Montreal, it was judged best for brother Williams to take the River St. Francis Circuit, brother Hick to go to Quebec, and my brother,—notwithstanding the letters that were sent from his Circuit, earnestly requesting his continuance with them,—to labor with brother Booth in the Montreal Circuit. There is abundant reason to believe that this arrangement is of the Lord.

241. "In the beginning of November I went to Sorel, a little village down the edge of the St. Lawrence, 45 miles below Montreal. This town does not contain more than 300 inhabitants, some of whom are French. It is in a manner insulated, being surrounded by French inhabitants, yet I thought best to give it a trial until the river should be frozen that it would be safe travelling up the country. I obtained of a gentleman in Montreal a letter of introduction to a pious woman in Sorel, who gladly procured a room to preach in." [This was doubtless the late Mrs. Catherine See, who afterwards lived in Prescott.] "After preaching a few times the people were quite divested of their prejudice, and became remarkably friendly with me. I then procured a room 37 feet by 24, and the friends soon furnished it with a pulpit and

seats. This place was well attended by those who had any regard to the worship of God, and during the six weeks that I was there, twelve persons united together to seek and serve the Lord." We have seen that this place was afterwards taken into the Montreal Circuit, but from some cause or other, no very permanent Methodist cause was ever built up there.

242. "In December we had the pleasure of receiving safe brother and sister Booth. Their arrival afforded us mutual joy. They came by the way of New York, and had a short and agreeable passage. As travelling on the ice was good at that season, a few of us met together at Montreal to consult relative to the most proper places for our future exertions. Having implored the Divine direction, and maturely considered every circumstance connected with our mission, according to the best of our abilities, we concluded that brother Booth should labor with brother Hick in the Montreal Circuit, which he did until our District Meeting; and as there were several places about fifty or sixty miles from Montreal, we agreed that they, together with Sorel, should be taken into the Montreal Circuit, which now assumes a promising aspect. Having concluded to attach Sorel to the Montreal Circuit, we were of opinion it would be best for me to travel up the country, and endeavour to form a Circuit where the greatest prospect of doing good might be afforded me. On Christmas day (1816) I arrived at Cornwall, which is a little town 84 miles above Montreal, situate on the edge of the St. Lawrence. Here I was credibly informed, that, though this town has a little established church in it, and the vicinity had been occasionally visited by the American preachers, yet there was little, if any, vital religion experienced among them. That there was a general want of religion

was not to be wondered at, when there was a general want of the means of grace. A prospect of extensive usefulness being thus afforded me, and believing that this was the place where the Lord had directed me to labor, I began to preach among them, solemnly impressed with a sense of the presence of my Divine Master, and with humble dependence on his promised aid. And blessed be God, I have not been suffered to labor in vain; no, for though I have been but a short time in this place" (a little over six months,) " many are brought to hear the word with serious concern for their eternal welfare; and about 50 persons have joined in the society, very few of whom had the least idea of attending to religion as their chief good, prior to my coming among them. My circuit is 50 miles in length, following the direction of the river St. Lawrence, and many miles in breadth. In travelling back into the woods we have to endure many hardships, from the dreadful state of the roads and other things, though we do not often consider them hardships, our souls are so happy in the work.

243. " The upper extremity of my circuit is a little town called Johnstown. At this place and in the vicinity the Lord is greatly reviving his work. It has been many years wicked, even to a proverb; but now there is only one family in the town that does not attend my preaching, and more than 20 persons have lately joined the society, all of whom, I believe, are subjects of a good work. The inhabitants are so alive to their best interests, that they have lately procured a large building in which the assizes were formerly held, and are fitting it up for me to preach in. What glorious days might we not expect if we had more Missionaries from England! There is a prospect of *great good* in the country. We are all received with acclamations of joy by the people in

every direction, and I think we shall soon be independent of pecuniary resources from home.

244. "The Canadas are much larger than England, and the inhabitants are scattered over a vast extent of country. This country is a valuable accession to Great Britain, and improving rapidly, consequently claims increasing attention from the mother country for the advancement of its best interests. I am preparing material for the erection of a chapel next spring in the vicinity of Cornwall.

245. "We are endeavoring to walk on steadily in the plain, practical path of godliness, and faithfully to perform our duty in its various branches and extent, feeling confident that the Lord will maintain his own cause in Canada by our instrumentality, and that he will 'bring forth our righteousness as the light, and our judgment as the noon-day.' Our souls are more alive to God than in England, and we can truly say it is our meat and drink to do the will of our heavenly Father. It is unnecessary to say we have our trials and temptations in Canada as well as in England; and where shall we go to be exempt from them till we arrive at our heavenly Father's house? But we can say God is with us, Christ is precious, so we have nothing to fear. Our labors are abundant indeed, we sometimes labor beyond our strength, but souls are precious, and the people are very importunate with us to attend to them in every direction.—HENRY POPE."

246. The last time the reader heard from Mr. De Putron, the French Missionary, he was laboring in and around Montreal; from the following letter, dated "*Quebec*, July 12th, 1817," it appears he had been eight months in that city. Let us hear from himself how he spent his time, and what the prospects were in his department of the work.

247. "For the space of five months last summer I preached in Montreal; many came to hear, and felt the truths they heard, but I have heard of no conversions. Last November I came to this place. A respectable merchant has given me the use of a very large room, and another is fitted up, so that, without any expense on our part, we have this and another place given us to preach in, independently of the chapel, for which I am thankful.

248. "What I have stated is encouraging; but, considering the ignorance and prejudice of the people, the influence which the priests have over them, and the erroneous principles they instil into their minds from their earliest infancy, &c., I have had many struggles in my mind and fears concerning the success of my mission. If it please God to bless my endeavours to the conversion of these poor people, I shall exceedingly rejoice; and if not, put my hand upon my mouth and silently adore his Providence. Had they courage to despise the threatenings of their priests and censures of the church, I should expect much. They are strictly forbidden to read the Bible, indeed few would read it had they one. They think it a bad book. The Testament is read by many who keep them generally in secret. We have three convents pretty well filled with nuns; the abode of the friars and monks is now occupied by soldiers. Their ceremonies are disgusting, the performers being attired in all the trappings vanity could invent. My health is better than when I was at home.—J. De Putron."

249. Of Mr. Hick's labors we have no particulars during this the first year of his sojourn in *Quebec* (1817–18). Mr. Langlois says, "During his stay the society increased in grace and numbers." From the Minutes we find it went up from 48 to 72, an addition of 24.

250. Of Mr. Williams and Melbourne, the Rev. J. Borland says as follows:—"About this time Mr. Richard Williams travelled the Melbourne Circuit,—a circuit which then comprehended what we now call the Melbourne, Durham, and Danville Circuits. This ground, as indeed others in the Eastern Townships, had been travelled by evangelists of our Church from the United States. A Mr. Hibbard, whose name was to the old Methodist inhabitants, and indeed to many others, as ointment poured forth, had labored with much success for a year [two], travelling on foot from parish to parish through what was then a dense forest, interspersed with rivers and marshes." After giving his version of poor Hibbard's death, which we omit, as we have given a carefully revised account of it in our previous volume, Mr. Borland proceeds,—"The thread of Methodistic labor was taken up in these parts by Mr. Richard Williams, and has gone on continuously to the present, with varying results. A number of churches, spiritual and material, are found in that beautiful range of circuits; while from their midst many devout followers of the Saviour have gone to their reward. Thus the family of God in heaven and earth has grown through the Divine blessing upon this apostolic ministry, the savor of which we trust will never be lost or weakened."

251. Messrs. Booth and Richard Pope were the appointees for Montreal for this Conference year (1817–18). The following letter from the former, dated "Dec. 23, 1817," will show how they were succeeding. From this letter it seems the Rev. Mr. Lusher was sent out to their assistance—perhaps in the *city* department, as what they called their "Country Circuit" seems to have been given up pretty much to Mr. R. Pope. It seems that Mr. Johnson, whom he calls by mistake "R." instead of E. Johnson, who came as far as Al-

bany, was delayed. The truth is he had become possessed of some American ideas on the state of the position in Canada, and felt slow to enter on a work so critical. But hear Mr. Booth:—

252. "It is with great satisfaction I embrace the opportunity of writing a few lines to you by my esteemed friend, Mr. D. Fisher, a respectable merchant of this place. I should have written to you sooner, but I have been waiting for a statement of our Country Circuit from Mr. Richard Pope, who went there about the time the roads broke up, to preach to the people until the winter should set in; for in this country there are certain seasons when we cannot travel without great risk, particularly in the spring and fall of the year; from this circumstance my writing to you has been delayed.

253. "We feel greatly rejoiced that you have sent us two more Missionaries. Praised be the Lord for his mercies in preserving them from danger while crossing the trackless ocean! Mr. Lusher has arrived in this city a month ago with his family, but Mr. R. [E.] Johnston, who parted with him at Albany, has not been heard of yet by any of our brethren either in the Upper or Lower Province. Where he is or how he is we know not. I am sorry to inform you that our dear brother De Putron, who came from Quebec to our circuit for his health, has been very bad through a severe cold, insomuch that for some time his life was despaired of; but the last letter I had from him states that he was much better. With regard to the work of God in our Circuit we have some ground for encouragement; it is proceeding, though slowly. We have 82 members joined in society in this city, notwithstanding many have removed to other places. How many we have in the country I am not

able to say exactly until I hear from Mr. R. Pope. I have the satisfaction of informing you that, after despairing of it for some time we have established a Sunday School in this place, and have now 125 scholars entered on our lists, and it promises well. Glory be ascribed to God for this acquisition to his cause!

254. "We have had a meeting of several respectable gentlemen of this city, to consider the propriety and probable means of erecting a new chapel here upon the Conference plan, when £400 ($1,600) were subscribed, and one of the ablest architects in the country promised to superintend the building gratis. It is supposed it will cost £2,500 ($10,000) currency, to accomodate 1,500 persons; but if we proceed it is upon the supposition of selling the present one, which, if we do, we think that a debt of not more than £600 or £800 would be upon it when all was finished.

255. "As regards the state of our society we have some reason to conclude there is some piety among them; most of them are satisfied respecting their acceptance with God, and some are seeking the full sanctification of their hearts. With respect to myself, I bless God I live under a sense of his favor day by day, through faith in Christ Jesus; and although I am sensible of my ignorance and weakness, yet the glory of God and the good of souls are the objects of my constant desire and pursuits. It is now more than twelve months since I came hither. Many signal deliverances have I witnessed. Three times my life has been in danger:—once I was near being frozen to death; once I was almost lost in a dead swamp, having taken the wrong path in the the woods, and plunged into the swamp, and within a little of being buried therein, and my horse under me, but was miraculously saved by finding some old roots of trees just at

the place where I was immerged, upon which I and my horse stood, and with difficulty and danger we both escaped. This was a little after 12 p.m. I had about ten miles and a-half to ride, and to preach at 4 p.m. I arrived soon after the time, and found the people waiting. I took a drink of water, and began the service, and God was with us, and gave me consolation that overbalanced my trouble. At another time I was thrown from my horse, and lay some time senseless on the ground. After I was recovered a little I mounted again, and rode a little way and rested the night, having received a violent bruise in the right side, another on my head, and my left wrist very much strained. But I rose in the morning, and preached in the forenoon, and then rode about nine miles to another appointment: preached at four to a crowded congregation. God was with us to bless.

256. "The next morning I rode about 17 miles, full of pain, insomuch that I could not bear the horse to go faster than a walking pace. The day after I had to encounter the woods again, where I wrenched my back, so that I was unable to sit upon my horse. I remained sick for a few minutes as I stood in the mud, resting myself against my beast, no house or person being near. When I was a little recovered I proceeded to my next apppointment, but was in so much pain that I judged it next to an impossibility for me to preach. But when I saw the people waiting, some of whom had come seven or eight miles in the rain which had been pouring down, my heart yearned over them, and as I did not expect to see my dear wife again in this world, I knew I could not die better than in preaching the Gospel of the Son of God to sinners. I preached to the people from these words,—'Great peace have they that love thy law, and nothing shall offend them.' I had to take breath

every sentence I uttered; but finished my discourse and formed a small class, and then I was happy: I had done my work until I arrived at Montreal. A fever with great pain ensued; and from Thursday evening until Sunday afternoon I was a prisoner in a log-house, but among kind friends, in the woods, near Lake Champlain, before I could sit upon my horse to travel. But thanks be to God I feel myself heaven-born and heaven-bound. I frequently think on Admiral Nelson's motto,—'England expects every man to do his duty,' when I have danger or difficulty to encounter. A Missionary meets with his bitters, but he has his sweets. A good conscience and Christ in his heart make up all that is wanting beside.

257. "I hope Canada will not rank low in your list of stations in a few years. There is a great field open before us. I received a letter a few days ago from *Brother Cutterick, at Kingston*, requesting another Missionary to be sent him if one could be spared. Three Lutheran congregations having applied to him to be taken under the care of the British Methodists; also another letter from Mr. Henry Pope, complaining of the want of the help of another Missionary, and inquiring after Mr. Johnston" (appointed to Fort Wellington); "and likewise another from Mr. Williams, at Melbourne, stating that God was reviving his work and opening his way. Glory be to God for what he has done in Canada!—JAMES BOOTH."

258. The letter previously quoted from Mr. Henry Pope related more properly to the close of the last ecclesiastical year than to this; we now quote one from him which is dated "Matilda, Jan. 16, 1818," and therefore unquestionably belongs to the year of which we write.

259. "Since Christmas-day, 1816, I have been laboring

in this part of our Lord's vineyard, which is denominated the Cornwall Circuit. On my arrival here few traces of genuine piety could be discovered; a general inattention to divine things being deplorably manifest. Almost all the vices that afford gratification to the carnal mind were pursued with unwearied avidity; but the distinguishing characteristics of the people are love of money and intoxication.

260. "Agreeably to the instructions given me at home, I have generally directed my attention to those parts that were almost or altogether destitute of the means of grace. Hence I earnestly implored Divine direction that my way might be made plain, and that my labors might most effectually tend to accomplish the blessed object of my mission. After preaching a few months in Cornwall and the adjacent places, a visible concern was excited among the people for their eternal welfare; and as many of my hearers occasionally come from a considerable distance, I received numerous and pressing invitations to supply them with preaching in their respective neighborhoods, which of course I attended to, and have succeeded in forming several good societies. My Circuit extends from Cornwall upwards about 60 miles, in the direction of the River St. Lawrence, and from the St. Lawrence back into the woods from five to twenty miles, where the roads, except in the season during which we ride in sleighs, are undesirably bad. My appointment for preaching at each place is once a fortnight; in the prosecution of which plan I have travelled during the last year 4,000 miles. The Lord has not suffered me to labor in vain; it affords me great satssfaction and happiness to see some of the most abandoned characters arrested in their sinful progress by the arm of divine mercy.

261. "I have already formed about a hundred in society, most of whom are evidently the subjects of a blessed work of

grace, and possess 'peace and joy through believing.' A great many others are awakened to a true sense of their sinful and dangerous state, and to see the necessity of an immediate application to God for mercy through the medium of the cross. At a village called Johnstown, 46 miles above Cornwall, I have 46 in society, and commonly a congregation of 250. At the time of the quarterly meeting about 500 attended; and at the last meeting, which was last Sunday, about 100 attended the ordinance of the Lord's Supper. The great reformation that has been effected in that place within the last eight months that I have labored there has excited pleasing astonishment through all Upper Canada, it having been for many years wicked even to a proverb.

262. "The place in which I preach is well adapted for the purpose, it being 42 by 32 in the clear. It was built many years since by government for the purpose of a court-house; but another more suitable to the improved state of the country having recently been built, the former was granted me to preach in." [The new erection was in Brockville.] "The society has been at the expense of about £30 ($120) in fitting it up, so that it now answers every purpose of a chapel. My labors are more than even my good constitution can well bear; but the people are so much stirred up to seek the salvation of their souls—are so hungering after the bread of life, and another preacher to assist me being daily expected, I have exerted myself as vigorously as possible to supply them.

263. "This country is rapidly improving in every department of society, and consequently is of increasing importance to Great Britain. But as the science of pure religion is not acquired as readily as those arts and sciences which are congenial with the depraved mind and taste of mankind, the aid of the generous public at home will be highly necessary for a

few years longer, that pure and vital Christianity may extend its beneficial influence, and keep pace with the progress of cultivation in this woody part of the world. It is matter of great joy to us, and to all who have the interest of Zion at heart, to find the missionary cause so liberally supported by all classes of people and denominations of Christians.

264. "A Missionary has to encounter many difficulties, and witness many privations that one can have little idea of when he is in so happy a country as England, where every convenience may be readily obtained. But difficulties vanish, and hardships are forgotten, when we enjoy the presence of the Divine Master, and our hearts are inspired with ardent love and tender compassion for immortal souls. Blessed be the Lord, I generally feel very happy in my work, I feel more or less the comfortable presence of the Lord every day! I am, yours, &c. H. Pope."

265. Of the Kingston Circuit we have obtained information from the letter of Mr. Booth, given above. The numerical increase in that field of labor under the administration of Mr. Catterick, was 83, bringing the membership there up to 104 at the end of the ecclesiastical year. That year practically closed with these brethren with their District Meeting, held in Montreal, on the 13th of February, 1818, and following days—as appears from the following letter from the Rev. R. Lusher, dated in Montreal, on the 2nd of the month indicated.

266. "I wrote you upon my arrival at New York, from Albany, and also from this place, which letters I expect you have received. I have not yet been able to visit any of the country Circuits, but from information received from several of our stations, we learn that the Societies are increasing, and that pure and undefiled religion is spreading. At Mis-

sisquoi Bay, about 60 miles from this place, we are about erecting a chapel. A gentleman of that place has given a piece of ground, together with stones for the building, besides a sum of money. The inhabitants also, as well as the Society, have come forward liberally with subscriptions, and as soon as the winter breaks up we shall get to work. They wish also to have a preacher settled with them.

267. "We have recently received invitations from different settlements in the *Upper Province* to visit them. We hope to be able to attend to their calls after District Meeting, *which will be held here on the* 13*th of the month*. With reference to Montreal, I am happy to say that we have a pious and increasing, though not a large or wealthy Society. Our chapel is well attended, indeed it is far too small for the congregations which attend, and it is in contemplation to erect a new one. Several wealthy gentlemen, who are friendly to us, have promised to assist us: we do not, however, see our way clear at present. But it is still more encouraging to us that several have been lately convinced of sin, and others brought into Gospel liberty, who a short time since were in the gall of bitterness and the bond of iniquity. For my own part I do not regret leaving my native shore, and hope I shall have to thank God through all eternity for bringing me to Canada. I feel my soul happy, and increasingly alive to God, and that He is with me in my work, and condescends to employ me as an instrument of good to the souls of those among whom He has called me to labor.

268. "Our Sunday-school is in a prosperous state; there are upwards of 130 children, besides several adults, under tuition. This was an institution unknown in this city until we established one; and I am happy to say it is liberally supported. R. L. LUSHER."

269. I shall defer the official account of this district meeting till the opening of the next year, of which it was the practical commencement. The numbers, as then made up, stood as follows:—Quebec, 72; Montreal, 80; Melbourn, 61; St. Armand's (created through the year), 24; Cornwall, or Fort Wellington, 104; Kingston, 28. The total was 369, making an increase on the previous year of 203, which shows very vigorous operation.

270. Having furnished such information as we could obtain relative to the new laborers in the two Provinces,—both those under the auspices of the American Conference, and of the British,—and having reflected ample light on the labors and successes of the European brethren, we proceed to consider the labors of those connected with the Genesee Conference, for which we have far fewer materials.

271. We commence with the Western, otherwise called the "Upper Canada District." Mr. Ryan was the Presiding Elder, and judging from the testimony of one of his subordinates, the Rev. Gideon Lanning, who still survives (1868), he had, so far, lost none of his original energy. Hear Mr. Lanning:—"The Rev. Henry Ryan was a giant in those days. Of a large, athletic frame, a sentorian voice, affluent in speech, a son of thunder, he went forth as a flaming herald, exerted a wide-spread influence, and did much good"

272. In coming to the Circuits in detail, we begin at the western extremity of the district. Fortunately the opportune receipt of a letter from the original appointee to this Circuit has just been received, which furnishes authentic particulars. It gives an account of the Circuit and the events of the year; as also Mr. Lanning's subsequent career, for it is of him we write. Here are his words:—

273. "Detroit in 1818 was a mission-field embracing the whole of Michigan and a small section of Ohio, but did not extend into Canada, as had been the case previously, but was attached to the Upper Canada District still. In Detroit city I found no society, and only two members (Judge Abbott and his wife) belonging to a society seven miles distant; but I had a large congregation which met in the Council House, there being no church of any denomination in the place. I found but one class of twenty members, and a few other names at various points, making a grand total of *thirty* members in all in my hands! But there were many doors open to receive the Gospel message, and I had the honor of preaching in many places where no one had ever preached before. In consequence of failing health I had to leave this most inviting field of ministerial toil after the lapse of a few months; and one Thomas Harmon, a local preacher from Canada, officiated the balance of the year."

274. Mr. Lanning subjoins,—"I am now on the supernumerary list, and preach occasionally." This is well for a man of seventy-five. He adds,—"Thus far I have sailed clear of church censures, and hope ere long to enter into the heavenly rest. God has been good to me, a very unprofitable servant."

275. The Rev. Dr. Filmore, long a fellow-laborer of Mr. L., has furnished the following additional particulars,—"When his health failed at Detroit [Mr. L.'s] he was transferred to the Baltimore Conference" [a warmer climate]. "He returned to Genesee and filled good appointments. He was small of stature, delicate in health, and a medium preacher, doing the whole duty of a pastor. His most striking traits are purity, kindness, diligence."

276. From Mr. Lanning's letter we obtain a knowledge of

the whereabouts of that man-of-all-work, Thomas Harmon, for at least the larger part of this Conference year (1817–18). And this recalls what Mr. Harmon told the author about his labors in Detroit. His statements accorded with those of Mr. L. so far as the religious condition of Detroit was concerned. Harmon, I think, claimed to have met with success, and to have organized a society in that city. The increase on the previous year, however, according to the Minutes, was only ten.

277. Great have been the changes since then. On this subject listen once more to Mr. Lanning: "After the lapse of forty years I visited Michigan, and truly the wilderness had 'blossomed as the rose.' Whereas in 1817 I was the only Protestant preacher in Michigan, except a Presbyterian licentiate, I now found two Annual Conferences of our own Church, and a great number of other evangelical denominations. 'What hath God wrought!'"

278. We have no particulars of Elijah Warren and the Thames Circuit during this year, save that the Minutes show that the membership went up from 160 to 214—an increase of 54. A fellow-laborer on a neighboring circuit, Caleb Swayze, of the Westminster District, who had enjoyed small educational advantages himself, pronounces Warren "a learned man" at the time to which we refer; but said there were objections to him because of his spending so much time in study and writing. He seems to have employed any little superiority he possessed in this respect for the improvement of his less cultivated brethren. Swayze says that, in returning from a camp-meeting with Warren, the latter beguiled and improved the time in furnishing the former with a homilitical analysis of text after text as they rode along. In the absence of theological schools, those early laborers taught and

learned from each other. This was highly commendable both on the part of teachers and learners.

279. The Westminster Circuit was next the Thames eastward. It was a four weeks' circuit, with two preachers,—Youmans and Swayze. Mr. Youmans lived at Long Point —Mr. Swayze never removed his family from Grimsby. If Mr. Swayze's recollection,—who is now very aged,—can be relied on, he and his colleague took a good part of what was properly the Thames Circuit. The same authority (Swayze) says this circuit extended north-eastward to Dumfries, and that they had "powerful times." Nor does it seem to have been all excitement and noise. Their membership went up from 166 to 324,—an increase of 158, which was very great, considering the scattered state of the population there.

280. Next in order comes Ancaster, to which the only Conference appointee was Isaac B. Smith. Whether he had an assistant under the Presiding Elder or not does not appear. Father Van Norman, our usual referee, does not remember, who said they had a "pretty good" year. The increase was thirty-four.

281. Niagara has the winning young Byam and the indefatigable George Ferguson, who speaks in the highest terms of his colleague in his MS. journal. We had hoped to be able to give some extracts from that journal to illustrate the year of which we are writing, but have been denied the privilege. But the wonderful increase on the year shows that there, as well as elsewhere, Ferguson's ministry was a power for good. The Circuit returns went up from 396 to 796, a nett gain of *four hundred souls!*

282. Yonge Street, in charge of David Culp, begins with 160 members and ends with 140. But we suspect this diminution of numbers arises from giving off some societies

to the newly formed Duffin's Creek Circuit. We learned from some source, which we have forgotten, that this and the Yonge Street were worked as one Circuit by Messrs. Culp, and Jackson, although the return of members was made separately. Duffin's Creek returned 201, an increase of 133; but then it must be remembered that it shared in the spoils of the old Smith's Creek Circuit, which was partitioned between it and the Hallowell and Belleville Circuits.

283. These two brethren, once a fortnight in their turn, preached in the town of YORK, in a private house, often that of a worthy citizen, Dr. Stoyles. It was during the latter part of this Conference year (1817–18), that through the efforts of their tireless Presiding Elder, the Rev. Henry Ryan, means and materials were collected to build the first Methodist meeting-house in this, the then capital of Upper Canada. The frame was raised in the summer of 1818, and it was finished and occupied before the autumn. It stood on the south side of King Street, midway between Bay and Yonge streets. The account of the formation of the first society comes within the next ecclesiastical year.

284. We now enter Mr. Case's District, called the "Lower Canada," although it extended westward beyond the head of the Bay of Quinte, and went eastward no farther than Montreal. Of Mr. C.'s ministerial labors during this year we have learned few particulars; we find, however, that some literary engagements were assigned him. This was the year when the American Methodist Magazine, published in New York, was commenced, and Messrs. Case, Pearse, and Giles were appointed out of the Genesee Conference to prepare materials for that publication. His good taste and judgment, and readiness in composition, prepared him for this difficult task. In default of other particulars about this servant of

Christ during this year, we are glad to place before the reader estimates of his character by two of his early friends, which have lately come to hand, the Rev. Drs. Luckey and Reed.

285. The former says of him: "I was long and somewhat intimately acquainted with brother Case. Heard him preach when he was very young. His youth and gravity combined to make him one of the most charming and attracting preachers of his day; and his unvarying devotedness to his work, and unselfish readiness to enter and cultivate the most forbidding fields without murmur or complaint, endeared him to his associates in the toils of the itinerancy, and crowned the closing scene with unfading glory. He visited me not long before his death, and we enjoyed the occasion as one of peculiar pleasure and profit." Dr. Reed's apostrophe to him is tender,—"William Case, that loving, gentle, Christ-like disciple—that humble, zealous, faithful minister of Jesus—who that knew him did not admire and love him?"

286. In considering Mr. Case's District we reverse the order pursued in treating of Mr. Ryan's; instead of beginning at the west we begin in the east: that is, commence at Montreal, which stood at the head of the District in the Minutes. It had the handsome, polished, and popular Barlow for its pastor; but more than this we scarcely know of the history of the American Society there for that year. There was only an advance of one in the membership. We opine the current ran strongly towards the British Society. They had gone up to 80.

287. The Ottawa seems to have had a sifting after the revival it had enjoyed the previous year under the labors of the zealous George Ferguson. Perhaps the non-demonstrative Peter Jones was not the man to keep up so intense an in-

terest as that which his energetic predecessor was always the instrument of awakening. Or, possibly, the diminution of numbers (from 127 to 95, a loss of 32) may have been the result of the needed use of the pruning knife. We have gleaned nothing about his labors, and we do not remember to have heard Mr. Jones talked about in that Circuit.

288. Nor have we any particulars of Mr. Wm. Brown and the Cornwall Circuit, beyond those that have incidentally come out in what we have already said of the labors of Mr. Henry Pope, the British Missionary in that part of the country. There was no progress in point of numbers this year on the Circuit, but the loss of two. So much for the effects of the "Missionary war!" The British brethren were evidently fast crowding the first occupants to the wall on this ground. Samuel Heck had met and confronted Mr. H. Pope on the occasion of his first visit to the old Matilda chapel, when the matter was compromised by their both preaching. In view of the fact that he had been invited up from Cornwall, Mr. Pope took a very appropriate text,—"Therefore came I unto you without gainsaying as soon as I was sent for: I ask, therefore, for what intent ye have sent for me."—(Acts x. 29.) It was a very ingenious sermon, yet the old farmers of Matilda maintained that their brother-farmer gave a better one. This society, with the exception of Paul Glasford, Esq., whose house was the Missionaries' head-quarters, remained firm in their allegiance to the "American preachers," as they were called, despite their own traditional Tory proclivities. Old John Vancamp was the leader during this stormy period, and professed that he and his class were never more devoted to God. Mr. Heck claimed also to have been the instrument of the awakening in Johnstown, of which, he said, Mr. Pope very adroitly gathered

the fruits. But some allowance must be made for extreme views on both sides. Since writing the above, a private letter from Rev. H. Pope informs me as follows,—"In the Cornwall Circuit I occasionally met with these brethren, and after some time I was invited to meet Bishop George and the Rev. Wm. Case. We met and talked over our affairs, but nothing special resulted from our interview."

289. The next Circuit, the Augusta, had a preacher not likely to lose adherents while he remained in the Circuit, although the Missionaries were within his bounds. This was no other than the veritable Isaac Puffer, then perhaps the most popular preacher, so far as the masses were concerned, in the two provinces of Canada, if indeed we might include the whole Genesee Conference.

290. Hear the account of him by those who knew him best in his Conference obituary:—"The Rev. Isaac Puffer was born in Westminster, Worcester Co., Mass., on the 20th of June, 1784." [This would make him a man of thirty-three years in 1817, when he was appointed to Canada.] "When he was five years old his parents, Isaac and Sarah Puffer, moved to Otsego County, N. Y., where, when the subject of this sketch was eight years old, they were converted to God, and became members of the Methodist Episcopal Church. In 1800 they removed to Watson, Lewis County, where they resided till they left the church militant for the church triumphant.

291. "In the fifteenth year of his age Isaac obtained a clear evidence of his acceptance with God, and joined the Methodist Episcopal Church. He was one of twelve who constituted the class in the village of Lowville—one of the first classes formed in the large extent of territory then known as the 'Black River Country.' In 1809" [at the age of twenty-

five], "he was received on trial in the New York Conference, and appointed to Otsego Circuit, within the bounds of the newly-constituted Genesee Conference. He was at the session of this then new Conference. It was held in Squire Dorsey's barn, in Lyons, Ontario County. It consisted of fifty-five members, and comprehended within its bounds all the territory now embraced in five annual Conferences, besides the whole of Canada. To cultivate this large field few men labored and suffered more than brother Puffer. He for forty years neither sought nor enjoyed relaxation from the toils of an itinerant life. He threaded forest-paths, forded streams, plunged through snow-drifts, and faced the pelting storms. He preached in all sorts of places, and submitted without a murmur to all sorts of fare. Sometimes, after travelling weary miles and preaching in a log schoolhouse or slab shanty, he would retire to rest on his pallet of straw, and fall asleep while counting the stars through the chinks in the frail tenement; and in the morning perhaps crawl out from beneath a bank of snow which had accumulated on his bed during the night.

292. "Brother Puffer was blessed with a physical organization well adapted to the toils and privations of his calling. His chest was broad, his limbs muscular, and his whole frame seemed made for endurance and strength. The energy of his will was equal to his power of endurance. It is generally conceded that he travelled more miles, and preached more sermons annually than any other stationed or Circuit preacher within the limits of the original Genesee Conference. Though he generally increased the numbers of his appointments on his Circuits, and often extended his labors in every direction far beyond their limits, he was seldom known to disappoint a congregation. His style of preaching

was peculiarly his own. Without the least attempt at embellishment, and usually without a formal introduction, he proceeded at once in a plain, matter-of-fact manner to discuss the subject. The perfect artlessness of his manner, and the strong vein of common sense which characterized his sermons, seldom failed to secure the fixed attention of his audience. His voice was peculiarly attractive without being musical. His style, though not formed according to the rules of the art, indicated a mind wholly absorbed with his subject. He was, in the common sense of the term, a doctrinal preacher; but he was at the same time both experimental and practical. Though often employed on controversial subjects, he never lost sight of the great end of preaching, viz., the salvation of the hearers. Sometimes while engaged in combatting popular and dangerous errors he would become deeply affected and God would set seal to the truth by the awakening and conversion of sinners. The most striking peculiarity of his preaching was the facility with which he quoted proof-texts, giving at the same time chapter and verse."

293. Such then was the man, then in the prime of manhood and in the zenith of his ministerial strength, having had eight years' experience in the itinerant work, who came into Canada on the full tide of the Conference revival, which began in the centre of his new field of labor. He was unboundedly popular, and exceedingly useful in the Circuit. He followed his usual custom there as elsewhere in breaking up new grouud. One of his new places was the house of Horace Tupper, in Kitley, the father of the Rev. Reuben E. Tupper. Mr. Tupper became converted, joined the Church, was appointed class-leader, and honored the religion of Christ by a blameless life and happy death. Mr. Puffer had two different assistants during the year, under the Pre-

siding Elder—first, the famous Elias Pattie, whose family resided at Lake Loiada, who prepared the first class-paper for the class in Kitley; and then, towards the close of the year, young Thomas Demorest, of whom more anon. The numbers augmented from 505 to 822, a nett gain of 317 on the year.

294. Mr. Puffer was now married, and his residence was in the centre of Augusta, near to that of Mr. James Holden. A circumstance is remembered by Mr. Puffer's neighbours illustrative of his simple trust in God, and, may we not add, of his prevalency in prayer? A quarterly meeting was about to be held at which the ever-welcome Presiding Elder, William Case, was expected to be present. This was to be convened in the Elizabethtown meeting-house, eighteen miles away, and it was now March and the snow had gone, thus breaking up the sleighing. Mr. Puffer observed the never-failing fast on the Friday previous, and held the accustomed prayer-meeting on Friday night. In the course of the meeting he prayed for sleighing, that they might attend the quarterly meeting; and expressed strong confidence that the Lord would send it. The event answered his expectations. On Friday, during the night, there was a fall of rain and snow, which froze as it fell, and formed a kind of sleet, which glazed all the face of the country, so that sleighs slipped along readily. This allowed the people to assemble for the usual Saturday and Saturday night services; and the sleighing continued so as to allow of the people returning home on Sunday night and Monday.

295. The Circuit Preacher and Presiding Elder had stood in the same relation to each other before the time of which we write, in the State of New York; and no doubt it was a source of mutual satisfaction that they now found this rela-

tion resumed. We have reason to believe a very strong attachment subsisted between them.

296. From the Augusta we may look across the River to the St. Lawrence Circuit, which was still connected with the "Lower Canada District" It was superintended by a Canadian, a good man and true, who had passed over from Augusta, where he had been the preceding year. We speak of Andrew Prindle. He had for a colleague Thomas McGee, who had been already introduced to the reader, and whom we have followed to heaven. Of their labors and successes we have positively no particulars, only that we observe from the connexional returns that they had a prosperous year on the whole—their membership increasing from 231 to 290, giving them a nett gain of fifty-nine. This was very good.

297. The reader will please bear us company up the St. Lawrence River till we pass the town of Kingston and enter the Bay of Quinte, which gives name to the next Circuit we have to consider. The Rev. Thomas Madden, the last year's incumbent in the superintendency, remained in the same position; but he had exchanged one very pious colleague for another—he had parted with the experienced Rhodes for the youthful Reeder. They began the year with 730 members, and ended with 755; thus they more than hold their own, although Methodist preachers holding other ecclesiastical relations are in their midst bidding also for the suffrage of the people.

298. We now cross the Bay of Quinte to Hallowell. This Circuit took in the whole peninsula of Prince Edward, and went up the Lake Ontario some distance, thus dividing the former Smith's Creek Circuit with Duffin's Creek and Belleville Circuits. The Rev. Wyatt Chamberlain had married Miss Hallock, and was in charge of the new Circuit. He had

for his colleague, now also married, the fervent, spirited Ezra Adams. Mr. Adams was the principal instrument of raising up the society in the Brickman neighbourhood, back of what we now call Rednerville, where there was a gracious revival marked by some peculiarities. Peter Redner became the first leader, and remained faithful through a long life; a most amiable, spirited, useful man.

299. Belleville, now a rising village, gives name to a new Circuit, made out of so much of the Smith's Creek Circuit as was comprised in the township of Murray, Sidney, and Thurlow, also extending out to Percy and Rawdon. The now flowery young preacher, Israel Chamberlayne, was their preacher, and was much beloved. He and his brother Wyatt sometimes met at the house of Mr. Young, in Murray, father of the Rev. Wm. Young, then a listening, observing lad, and heard each other preach. The venerable Jas. R. Armstrong, who resided then in the village now called Picton, and who heard Israel preach a very taking sermon at a camp-meeting held on the Peninsula, pronounced Israel the more eloquent of the brothers at that day, but Wyatt the more profound and able. They both had success. Hallowell returned 472 members at the end of the year; Belleville, 165.

300. The total number of Methodist communicants at the close of this Conference year (1817–18), in the two Canadas, irrespective of the Border Circuits, whose numbers were merged in neighboring American Circuits, was *three thousand one hundred and ten.*

1818-19.

301. We are now entering on an ecclesiastical year which constitutes quite an epoch in the history of Methodism in the Province of Upper Canada (now, 1868, Ontario), as it was the year of the completion and opening of the first church,

or "meeting-house" as it was then called, in the capital,—the then town of YORK,—and the formation of the first society. It is an era of great interest to the author, then a child, as it is the date at which he was brought under Methodist ministrations; from which point his own personal knowledge aids him in the collection and use of materials for this work.

302. The Genesee Conference sat this year in "Lansing (formerly Genoa), Cayuga County, July 16, 1818." Bishop Roberts, now in the second year of his Episcopate, presided. The old MS. journal yields some particulars relative to Canadian matters and men. Peter Jones (1st) was one of "the committee on the Presiding Elders' accounts." James Jackson and Ezra Adams were "examined and admitted to deacons' orders." The following brethren, most of whom were recommended by Canadian Circuits, all of whom were to travel the forthcoming year in Canada, and four of whom were to spend their days therein, were "received on trial," namely, James G. Peale, Samuel Belton, Robert Jeffers, and W. W. Rundle. The only two locations were William Snow, once of Canada, who afterwards resumed his place in the Conference, and Elijah Warren, who had spent the last two years of his itinerant life in the Province, of whom we may now take our final leave.

303. This gifted and promising preacher had (shall we not say the *misfortune* ?) to form an alliance with the family of the warm-hearted Smith Griffin, by marrying his daughter, and receiving with her as a dowry a valuable farm; by which prospect of worldly comfort he was lured from the then incredible toils and hardships of the itinerant ministry to enter into secular life. No doubt he fondly hoped, like many others, still to be useful, by preaching the Gospel in a limited sphere, without being burdensome to any. He located on his

farm, which was situated not far from his father-in-law's, in the township of Grimsby. He exercised his talents for some years in a local capacity to the satisfaction of his brethren. After this he was observed to decline spiritually, and then to adopt by degrees erroneous doctrines. His influence in his own neighborhood became in process of time rather baneful than otherwise; he opposed the rising cause of temperance, and he preached Universalism. About the year 1832, he had to be publicly confronted, as he was successfully, by the fearless James Evans, the prospective apostle of the Hudson's Bay Territory. A few years ago Warren left the Province, and his whereabouts is not known to the writer. If alive, may the spirit of truth bring him back to the God of his youth!

304. The incidental mention, once more, of the name of Smith Griffin, will furnish us with occasion to say of him that he went on for some years longer in the same course of active and successful business, and liberality to the cause of religion and charity. So lately as the year 1824, he presented the celebrated Egerton Ryerson with a horse, to encourage him, despite his father's reluctance, to enter the itinerant field. Mr. Griffin's sons, whom he respectively set up in business, were not all as successful as himself. Their failures, joined to a want of sufficient commercial knowledge to disintangle his confused affairs, led to his complete insolvency. His honesty prompted him to give up even his homestead.

305. At this juncture God appeared for him in a remarkable way: at least so the writer was informed, by a respectable Presbyterian Minister, long a neighbor of Griffin, whom he had often counselled to attend to the interests of religion, while yet a boy, visiting the mill from time to time. The account was to this effect:—In his last extremity a deputa-

tion of Indians visited him from the Six Nations, who insisted on his going with them on a horse, which they had brought, saddled and bridled. He went, and was conducted into the middle of a beautiful tract of land, six hundred acres in extent. "Here," said one of them, "take any one of these farms you like." "How is this?" said Griffin. "Because, when I was a poor boy, naked, and hungry, and ignorant, you gave me a home, fed and clothed me, and sent me to school, and put me in the way of becoming what I am." Mr. G. took the farm, and enjoyed the benefits of it during the evening of his days; thus proving the truth of that Scripture,—"Cast thy bread upon the waters, and thou shalt find it after many days." All the facts of this case may not be correctly narrated, but we are sure it has an unmistakable foundation in truth. His old neighbors remember that he educated an Indian boy, and it is known he spent his last days in the neighborhood of the Grand River, where he ended his course in peace.

306. We shall give the stations henceforth in sections made up of each District by itself. The most western one comes first. Rev. Henry Ryan is at its head:—

UPPER CANADA DISTRICT.

HENRY RYAN, *Presiding Elder.*

Detroit—Alpheus Davis.
Thames—William Jones.
Westminster—Daniel Shepherdson.
Long Point—David Youmans, Alvin Torry.
Ancaster—Joseph Hickcox, Samuel Belton.
Yonge Street—James Jackson, Wm. W. Rundle.
Niagara—Isaac B. Smith, George Ferguson.
York—David Culp.

307. Five of the above names were new to Canada, and were from the United States, namely, Alpheus Davis, Wm. Jones, Daniel Shepherdson, Samuel Belton, W. W. Rundell, and Alvin Torry. We obtain a glimpse of the spirit in which they came, the hardships they had to endure, and the manner in which their journey was accomplished, from some memorials of the Ridgeway Circuit, N. Y., which relate to the year of which we are writing, furnished for Dr. Peck's "Early Methodism," by the now venerable and Rev. Zecharia Paddock, D.D., which contains a reference to two of the five above mentioned, and another who was appointed to the lower district. We furnish the extract in the next paragraph.

308. Says Dr. Paddock, "In 1818, being then a little past my nineteenth year, I was admitted on trial in the 'Old Genesee,' and appointed to the Ridgeway Circuit, in company with the Rev. Parker Buell, as preacher in charge. When, however, I was told, as I was soon after Conference, that I was appointed to 'Ridgeway,' I had no idea of the magnitude of the Circuit, and indeed scarcely any of the locality, beyond the simple fact that it was somewhere in the wilds of Western New York; and some two or three hundred miles from home. Though very domestic in my feelings, and local in my attachments, I started off from my father's house in Warren, Herkemer county, for my distant field of labor, with all the cheerfulness and courage I could possibly command for the purpose; though in both qualities I was little better than a bankrupt. On horseback—and to a Methodist preacher there was then no other mode of conveyance—it took me nearly a week to reach my Circuit. After two or three days of inexpressible loneliness, I found appropriate company. Converging roads brought together several young preachers, and ere I got half-way to the Genesee River, I was happily

associated with the Revs. Alvin Torry, Samuel Belton, and C. N. Flint, who were on their way to distant fields of labour in Upper Canada. Though up to this time we had been utter strangers, we were soon all over in each other's sympathies. Truer friends could not be imagined. We went on together, praying and strengthening each other's hands. Passing through Rochester, then a village of a few hundred inhabitants, we struck off upon the Ridge Road, and found refreshment, a little after noon, at the house of Brother Ketcham, in the town of Murray. Here, it was soon ascertained, that we were now actually in the Ridgeway Circuit, and that the eastermost appointment therein was at a school-house only a few rods from our resting-place. But I had no plan of the Circuit, and must go on into the town of Royalton, near the centre of it, where I should probably find one. Accordingly, after dinner and prayer, we went on together. My traveling companions now became my *guests*, and I must provide for them. Good enough quarters were found at a log cabin near 'Oak Orchard Village,' where we passed the night, and then parted. The adieu of that morning had a pathos in it, the remembrance of which now, after the lapse of more than forty years, brings the tears to my eyes. In silence, and with averted faces, the dear young brethren mounted their horses, when one of them turned to me and said, the tears running down his cheek:—'Ah, Brother Paddock, if we could only stay at home as you do!' Only think of it, young brethren of the present day! there I was, a youth of nineteen, between two and three hundred miles from my father's house, and in the woods among strangers, but was still 'at home,' simply because I did not have to go over the Niagara River, into the dominions of George III.! Contrasting my destiny with theirs, I did indeed think I had been somewhat

petted by the Bishop. But they were brave young men, and in their several fields of labor did honor to the cause of God."

309. Of Mr. Ryan, the Presiding Elder of the Western District, and the animating spirit of the above corps of evangelical laborers, we have nothing very special to say, save that he was now in the zenith of his effective energy. During this year he came quarterly, if not oftener, to York, the place of the author's childhood-home, and always gave a strong impulse to the new society. About this time I obtained my first sight of him in the streets of that town, where he lingered at an auction. He was then a man of decided port and presence, and, for that day, comfortably and clerically clad. About the close of that Conference year I heard him preach the first sermon I ever heard. It was an address to the children of the Sabbath School and some others, and was decidedly impressive.

310. The first of the five strangers enumerated a few paragraphs back, (Alpheus Davis,) was set down for Detroit; but we have reason to know that, if he ever went there, he was very soon removed to the Ancaster Circuit, in the place of Samuel Belton, who was sent in his place to Detroit. This statement we make on the authority of the venerable Isaac Van Norman, who resided within the Ancaster Circuit, and from the fact that Mr. Belton told us of his labors in the city of the Straits. Had Mr. Belton known that he had another two hundred miles to travel after he reached Ancaster, through the most deplorable of all roads, he might well have shed more tears than he did on parting with his brother Paddock.

311. Samuel Belton was a native of Ireland, and was born Dec. 17, 1790; so that at the time of his coming to Canada he was nearly 28 years of age. He had come over to the

United States with his father's family, early in life. He learned the trade of a cloth-dresser, in following which occupation in the village of Rome, N. Y., he was converted, and became the first leader of the first class formed in that place. Being full of zeal for God, and gifted, he was made very useful in that locality. The previous year to the one of which we write, the Presiding Elder had laid hold upon him, and sent him to the Ostego Circuit, in the neighborhood of the Susquehanna, which at the close of the year recommended him to the Conference to be received on trial for the regular ministry. He was the assistant of the renowned Abner Chase. Under their joint labors a glorious revival took place. As it will serve to show the aspect and energy of Methodism at that time, a few particulars from the pen of Mr. Chase, preserved in the pages of "Early Methodism," are here given:—

312. "At this Conference" (1817), says Mr. C., "I received my appointment to Ostego Circuit, where I was again permitted to witness the displays of divine power and grace in the salvation of many souls. Upon this Circuit I found Josiah Keyes, who was then but a lad, and gave him his first license to exhort; who afterwards became so famous as a preacher, and died while he was Presiding Elder of the Cayuga District, so universally lamented. At a place called Fly Creek, a few miles west of Cooperstown, there was a little church or meeting-house, which was built or formerly occupied by the Episcopalians, but which was, at the time of which I am writing, principally occupied by the Methodists. In the month of December of that year we held a quarterly meeting in the little Church. There had been something of a move among the people of the neighborhood for a few weeks preceding, and several young persons had professed to find religion. When the quarterly commenced, therefore, the people seemed to avail themselves of its privileges.

313. "Through the entire meeting there was a heavenly influence resting upon the congregation. But Sabbath evening was the great and memorable time. The Presiding Elder, C. Giles, remained with us, and was much in the spirit of the work. While some were relating what God had done for them, an old man who had felt deeply for some days, inquired of a lad who had spoken of the mercy of God to him, if he thought there "was mercy for such an old sinner as he was." Another person answered for the timid lad, assuring the old man there was mercy for him, and that he might find it then and there. Upon this he fell upon his knees, and many of us bowed with him; and while we were interceding for him, God spoke peace to his soul, and he arose and testified to the congregation. This produced a powerful effect upon many. At the same time there arose a severe storm of lightning, and thunder, and rain, attended or succeeded by snow. The thunder storm at this season of the year added to the solemnity of the meeting, so that all idea of closing it was given up for the present, and cries, and tears, and prayers, and praise were mingled together, without intermission, for several hours. Before the next morning dawned many souls were delivered from the guilt of sin, and made to rejoice in God their Saviour. Of this number was Martin Marvin, now a member of the Oneida Conference.

314. "There lived at this time, in a little village called Millford, situated a few miles below Cooperstown, on the Susquehanna River, a Major Badger, a man who had enjoyed literary advantages above most of his neighbors; and whose mind was stored with general knowledge by reading and observation; but he was an unbeliever in revealed religion, and openly professed and advocated deism. He held at this time the first office in the town, and his influence was

great. During the winter of 1817–18, some business had led him to attend the Session of the Legislature in Albany for several weeks. During his absence his wife had attended a Methodist meeting in a neighborhood some distance from home, a privilege she could not enjoy with the knowledge and consent of her husband; and at this meeting she had become awakened, and sought the Lord in secret, and found a sense of sins forgiven. But this, for the time being, she kept to herself; and when her husband returned she hesitated to mention what the Lord had done for her soul, fearing his opposition.

315. "In an adjoining town lived a man by the name of Marvin, the father of Martin Marvin, of the Oneida Conference, whom I have mentioned before. Badger and Marvin had been formerly intimately acquainted, but the latter having some time before embraced religion, their intimacy had been interrupted. But it happened, soon after Badger returned from Albany, that some business brought them together. After their business was accomplished, Marvin inquired of Badger if he ever attended Methodist meetings. 'No,' said he, 'you know I don't believe in such things, and why should I go?' Said Marvin, 'There will be preaching in such a place, on such an evening, which is but two or three miles from your house, and I ask you as a friend to go, and at least for once hear a sermon.' Badger gave him no promise to attend; but on going home, he asked his wife if she wished to go to a Methodist meeting. She was so astonished and overcome, as she afterwards stated, that for some time she could give no answer. But after recovering herself a little, she replied, 'Why, do *you* wish to go?' 'I do not know that I do, but Marvin has been pressing me to go and hear a Methodist preacher at T.'s next Wednesday evening.' 'Well,'

said she, 'if you wish to go, I will accompany you.' He replied, 'Well, then, we will make our calculations to go.'

316. "She could with difficulty suppress her feelings until she retired to her room, where she poured forth her gratitude to God for this unexpected event: that she was likely to have the privilege to attend a Methodist meeting with the consent of her husband! The evening arrived, and Badger and his wife repaired to the meeting. The preacher was entirely ignorant of the circumstances above related, but felt, in a rather unusual degree, the importance of his work, and endeavored to describe the wretched state of man by nature, his need of the mercy of God, and how that mercy could be exercised through Christ, and only through Him.

317. "When the meeting was closed, the Major came forward and introduced himself to the preacher before all the Congregation, by giving his name and place of residence, and added:—'If you have heard anything of Millford village, you have probably heard that Methodist preachers have been abused there,' alluding to the case of Ebenezer White, who once attempted to preach in Millford, and was abused by a mob. 'But,' continued he, 'I wish you to come and preach in Millford, and if you will consent, I will pledge myself that you will be well used.' The preacher informed him that on such an evening he would be there. The Major assured him the appointment would be given out, and invited him to make his house his home. When the day arrived the preacher came in the afternoon, and received a hearty welcome to the Major's house, who soon brought forward the Bible, and commenced stating his deistical objections, and pointed out what he thought the inconsistencies and contradictions in it, though in a calm and gentleman-like manner. In this way the afternoon passed, and the hour for meeting

having arrived, the congregation assembled in a large school-house, with a swinging partition in the centre, which was raised, and the house filled to overflowing. The season was solemn and impressive, and all seemed to listen with deep attention. When the services were closed, the Major called the attention of the congregation, and said he wished to know if they desired the preaching to be continued, and called on those who were in favor to arise. The whole congregation were at once upon their feet, and an appointment was accordingly left for four weeks from that evening.

318. "After returning to the Major's, the subject of the Bible and revealed religion was resumed, and continued till a late hour. When the preacher came from his room at an early hour in the morning, the Major met him, saying, 'I have had a fire, and have been waiting for you for some time.' The Scriptures were still the subject of conversation, until the preacher perceived that the Major was evidently deeply wrought upon by the Spirit of the Lord. He therefore thought it best to leave him for the present to his own reflections, and immediately started for his next appointment, without dropping the least hint that he had discovered the Major's agitation.

319. "On the next day preceding that on which the appointment was to be again at Millford, the Major went to meet the preacher at an appointment a few miles distant, and coming into the house where the preacher had put up, he took him by the hand, and, bathed in tears, exclaimed,—'I find myself a wretched sinner, undone without the mercy of God.' After a little conversation they walked together to the school-house where the meeting was to be held. The text was Phil. i. 20: 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for

his sake.' While explaining the former part of this privilege given us on the behalf, or through Christ, the Major found power by faith to lay hold on the promises of God in Christ; the bonds were broken, and his soul exalted in the joy of pardoned sin. The Major staid for class-meeting; and this being the nearest society to Millford, he offered himself as a probationer for membership before he left the house, and his name was enrolled among them. At the earnest solicitation of the Major, the preacher accompanied him home that night; and what a scene! Then, for the first time, the husband and wife unfolded to each other their feelings on the all-important subject of religion. The neighbors were called in, and praise, and prayer, and sighs, and tears were mingled together. The next evening the school-house could not contain the congregation which assembled, and the Presbyterian meeting-house was obtained, and many that evening felt that the word of the Lord was quick and powerful.

320. "To give the particulars of the revival which followed in Millford would fill many sheets; but I will only add, a society was raised, embraceing the heads of many of the first families in the place. Among these was Mayor Eddy, the father of the Rev. L. A. Eddy, of the Oneida Conference. Major Badger exemplified religion in life for a number of years, and left the world full of glorious hope and immortality." But we must recall the reader to our present subject.

321. Mr. Belton was rather above the middle size, and, at this time, well developed and prepossessing. Six or seven years after the time of which we write, the author saw him for the first time, and his boyish fancy was impressed with his appearance and dignified carriage, as he walked down the aisle and ascended the pulpit in the old chapel in York. He was plump and comely looking, with full, closely shaven face, —filling his respectable clerical habiliments,—breeches and

stockings,—in a manner that made him very presentable. His preaching at that day must not be judged of by his efforts during his superannuated days, when his health was broken, and younger men of greater advantages had arisen to eclipse, and intimidate him. Mr. B.'s talents for his day were respectable, having a commanding manner and a style of declaimation, which, when he felt 'liberty,' arose to eloquence. He was good-tempered, and managed his Circuits very successfully. We have few particulars of his sojourn in Detroit.

322. The next Circuit, going eastward, and in Canada proper, the Thames, had one of the newly-arrived for its preacher; this was William Jones. He was young and small of stature, with a smooth boyish face, and of childlike manners, which made him appear still younger than he was. Hence he was familliarly called "Little Willy Jones." Very pious was he, and affectionate, which made him quite susceptible of sympathy with the emotional, demonstrative character of the Methodist people in Canada of that day. To "get happy," sing and shout, were common occurences with Willy Jones. We need not say that he was a great favourite with the young people, and very much of a pet with the old. He labored several years in connection with the two Canada Districts, which make it a subject of curiosity to know whence he came, and what were his antecedents. This curiosity we are but poorly prepared to gratify. The Minutes say, he was "received on trial" in 1816, two years before our present date, and was consequently in deacon's orders when he entered the Province. He labored the first year of his itinerancy on the New Amsterdam Circuit, with another. The next year (1817), he was in charge over another, on the Caledonia Circuit, both in N. Y. This year he was alone on the Thames. We have no facts or incidents connected with his sojourn there. He came in the 'sifting' year, after a revival, but only

reported a decrease of five. We shall get a closer view of him hereafter.

323. The next Circuit in the order we have adopted, the *Westminster*, had an incumbent new to the Province also, as well as the last, but one afterwards very favorably known therein. This was no other than the pious, pathetic, and persuasive Daniel Shepherdson. He was a native of the United States, but what part precisely we have not learned. He had been received into full connexion and ordained deacon at the previous Conference, and consequently had labored previously on a Circuit at least two years, both of these years had been spent on the far-famed Ridgeway Circuit. Of his early life, and labors, and successes before he came to us, we know but little or nothing; but he soon established a character for piety and fidelity here. The Rev. Robt. Corson, who knew him personally, pronounces him well educated; neat but plain in his personal attire; a good visitor, pastorally; and generally useful. During his stay in the Circuit a nett increase of 158 souls was reported. It was then an extensive field of labor, comprehending the ground now covered by six Circuits. His deep, tender type of piety, rendered him, it is said, an especial favorite among the more heavenly-minded sisters of that day.

324. An incident is recollected of him by a friend, then young, who resided within the bounds of the Circuit, which indicated his caution and conscientiousness in a matter in which travelling preachers have sometimes damaged their usefulness, namely, that of exchanging horses. He had a beautiful animal, which exactly matched another possessed by one of the friends in the Circuit, who offered Mr. Shepherdson one in all respects as valuable, but of a different appearance, for his. Mr. S. did not venture to move in the matter

until he had consulted every official member around the Circuit, whether it would be seemly or not for him to make the exchange. There voice was that there was no harm in his obliging his friend in that particular, and the exchange was made.

325. Long Point Circuit, the next in order, had also, along with an old Canadian stanby, the Rev. David Youmans, in the person of its junior preacher, also a new man. This was the Rev. Alvin Torry, to whom, on account of the work he was the means of initiating a little later, we must give more attention than to most of his cotemporaries. In this we are aided by his own published autobiography.

326. He was born July 27, 1797, in the town of Stafford, county of Tolland, Connecticut. His parents became members of the Methodist Church about the time he was born, and three of his mother's brothers became ministers. The family removed and settled on the Butternut Creek, Unadilla county, whence several of our early itinerants came. His first religious impressions were made during a great revival in that neighborhood, at the early age of seven, which never left him till they ripened into a thorough change and voluntary membership with the Church, at sixteen.

327. From the time of his union with the Church he felt a concern for the salvation of souls, and was led to pray and exhort in public with comfort and effect. The sudden death of his father left his mother a widow, and the principal charge of the family upon him. It was therefore a great trial to his own and widowed mother's faith, when the renowned Loring Grant called upon him after his return from the Conference of 1816, and said, "Brother Alvin, are you ready to mount your horse and enter the itinerant field?" His answer was, "I have no horse." "Well," said Grant,

"*I* have a horse, saddle, and portmanteau, which I will let you have, and you can pay me when you are able." Thus one obstacle was taken out of the way; but now comes the most formidable difficulty. Hear his own words:—"I laid the matter before my mother; she said she did not know how she could keep the children together and get along without me; 'But,' said she, 'I must not oppose or discourage you in what seems to be your duty to God and the Church. The Lord will provide. Go, and my prayers shall ascend to heaven for your success.'" Such struggles and triumphs, no doubt, had their parallel in the experience of most of the laborers of that day, had the particulars been recorded. His year under the Presiding Elder was on the Cayuga Circuit, with his friend Mr. Grant. He says, "During this year the Lord gave me satisfactory evidence that I was doing the work he had made me for. On one public occasion, while I was preaching, the power of God fell upon the people, and before we closed several were converted. I remained in the Circuit till Brother Grant returned from the Conference, which held its session in Elizabethtown, U. C., where I was admitted on trial, and appointed to Scipio Circuit, which lay directly north of the one I was now leaving."

328. During that first trying year of his itinerancy, God abundantly recompensed him and his devoted brother for their faith and sacrifices in behalf of His cause. Torry had been the instrument of raising up a new society in unbroken ground, the village of Dryden, Cortland Co., which stood fast. He was likewise cheered in a visit home during the year to find, using his own words, that "his brother Daniel, with his eldest sister, Hannah, had embraced religion, and united with the M. E. Church; so that his mother had three of the five now with her who could unite with her around

the family altar in prayer and praise to God. "Wealthy, one younger than the last mentioned," says he, "had experienced religion at a camp-meeting which I attended. When she emerged into the light and life of the Son of God, she had no use of her bodily powers but her voice, with that she cried 'Glory, glory, glory!' for three hours, while her face shone like the face of an angel. She has since taken her place by the side of her sainted mother, fast by the throne of God."

329. In reference to his second year, he speaks of his colleague as "a good man, and spiritual preacher," with whom he "labored in harmony;" of the largeness of his Circuit, which included twelve townships; and of revivals in Spafford Side Hill, in Marcellus, and Skaneateles village. "This, on the whole," said he, "was a good year."

330. Hear his own account of the transition from there to Canada:—"I attended the Conference," (in 1818) "which held its session on the banks of Cayuga Lake. At the close I was sent off for Long Point Circuit, U. C. After receiving my appointment I visited my mother, *divided my hundred dollars with her*, and prepared for my journey to the then far-off regions of the dominions of George the Third.

331. "At this time there were only two Presiding Elders in the Canadas, and they took the supervision of the whole work. They were William Case and Henry Ryan, and to them constant applications were made from the people of the new settlements for preachers. The fields were all whitening to the harvest. This year, (1818,) Brothers Case and Ryan attended the Conference above named, and requested the Presiding Bishop to select from the Conference a troop of young men for the Canadas.

332. "It was done; and as soon as the Conference closed its session they mounted their horses and started. Our

equipage for the battle-field was a portmanteau and valise; in them we stored our wearing apparel, Bible, and what other books we were able to get, and but a few dollars in our pockets. Our outward dress and appearance when mounted, gave us the name of the 'Methodist cavalry.'

333. "We pursued our journey till we reached the waters of Niagara, having travelled already two hundred miles. We entered the Canadas at Queenstown, a little below where the great battle was fought during the war of 1812, in which the brave and noble Gen. Brock and his aide-de-camp, Col. McDonald, were shot from their horses within a few moments of each other by American riflemen. We stopped to survey the battle-ground where so many brave men lost their lives through the mismanagement of their commanding officer." He refers to his countrymen.

334. "Here I took leave of my brethren," (Belton and Flint) "they going north, and I bearing off to the west. I still had over sixty miles to travel before reaching my Circuit, and among entire strangers; but I found them very kind, and as hospitable as those of my native state.

335. "When within about twelve miles of Long Point I entered a small valley where was a little village, called Lodersville; it had received its name from a wealthy merchant who owned a large distillery there, and who had in his employ and under his control a large number of men. Neither the merchant nor his men professed religion, and I found, on enquiry, that it had been given over and abandoned by both Presbyterians and Methodists; the former of whom had commenced building a church, but when half finished had left it to the moles and the bats. I turned my eyes towards it as I passed through the village, and said to myself, 'I must make an effort to save this people.'

336. "I went to my field of labor—found the class-leader of a small society at Long Point, who received me kindly, and directed me to the dwelling of a Local Preacher, Daniel Freeman, who, I found, had been an itinerant in the early days of Methodism in the United States" (and who, our readers have seen, labored also effectively in Canada), "but had taken up his residence here. I found him a good brother, in good circumstances, and with a most amiable family. They bade me welcome to all that was calculated to make myself and horse comfortable. One night, while at Brother F.'s, I dreamed I beheld a great fire break out on Long Point Plains, and seemed to light up the whole country around. When the family called me to breakfast, I told them my dream, and said, we shall have a reformation soon through this country.

337. "I found I was to be associated with an aged brother for my colleague, David Youmans; but he did not remain long on the Circuit, as the Presiding Elder removed him to another part of the Province, and sent on a Bro. Jackson" (James), "who was not what I wanted for a colleague. He after several years travelling under the direction of the Genesee" (and Canada) "Conference, left our Church, and showed by his works that his heart was not with God.

338. "My experience in the work of the ministry was small, for I was not yet twenty-one, but my Presiding Elder said I must consider myself in charge. The Lord helped me, and gave me tokens for good; and before I had gone one round on my Circuit, the Lord began to convert sinners, and reclaim backsliders. I had not gone once around my extensive Circuit when the work of reformation began; and in one round I admitted into the Church sixty on probation. The most of these were new converts.

339. "The mighty flame spread rapidly, and we soon commenced a camp-meeting within the bounds of our charge, and God was with us in great power. A company of rowdies from a distance, came on the ground with the intention of disturbing us. They had chosen one of their number as a leader, but soon after entering the encampment, he was arrested by the mighty power of God. He tried to leave the ground, but suddenly fell, and lay all night as stiff and cold as a dead man. In the morning, animal life returned, and he was able to walk around, and his countenance showed that a great change had taken place in his mind. His jaws were set, and he could neither open his mouth nor speak until towards noon, when he said he had seen heaven and hell; he was remarkably solemn and devotional. Our camp-meeting closed up gloriously, and the Lord was with us in great power, to save lost sinners from death.

340. "I now resolved to visit the people of Lodersville, who had been on my mind from the time I first passed through the village. An appointment for preaching in the old unfinished church had been given out, and when I entered I found a respectable and intelligent congregation assembled. I stepped upon a platform, knelt down, and prayed, and then sung some appropriate verses. While singing, I found I had gained their attention; and during my sermon I saw the truth had taken fast hold of the hearts of many in the congregation, and I knew the Lord would save his people. As soon as I had closed, I was obliged to mount my horse, and start for my afternoon appointment; but before leaving, I told them that in four weeks, the Lord willing, I would preach to them again. So extensive was my Circuit, and so great the work already in my hands, I found I could not preach to them sooner. When the day

arrived, as I was making for the old church, I was met by a man who told me the people were assembled in a large unfinished house, in the centre of the village, and said he would take care of my horse. All this was by the order of Mr. and Mrs. Loder. I found a fine congregation, well seated, waiting for the Minister. The Lord was with us in great power. The people melted down like wax before the fire. Weeping and cries of 'What must I do to be saved?' were heard from every part of the congregation; and before I closed the meeting I read the 'General Rules of our Society', and said, 'All who are willing to be governed by these Bible Rules, and wish to be joined together in church fellowship, will rise.' Over twenty rose and gave in their names. Among these was Mrs. Loder; her only child, a very amiable daughter of sixteen; a sister, who was an inmate of her family; and a young gentleman who was a clerk in Mr. Loder's store.

341. "After closing our meeting, Mr. Loder invited me to his house. I went. After seating ourselves in his parlor, he said, 'Mr. Torry, I am glad you have succeeded so well in organizing a church among us to-day; and I am pleased that my family have become members of the same, and when I become fit, I mean to be among you. And now we want a decent house to worship in, and I am determined to build one. I can do it without asking for a cent from any one.' The Lord wrought gloriously among the people. Mr. L. built a neat, good-sized house; finished it to the turn of a key, and I was called upon to preach one of the dedication sermons."

342. Mr. Torry also speaks of being invited to preach the funeral sermon of an aged Presbyterian Minister, greatly respected, once hostile to Methodism, in the church in which

he had preached forty years. A profound impression was made. An invitation to take up an appointment then ensued. "In a short time a society was organized, with which nearly all the members of the Presbyterian Church united." "And in less than six months," said he, "we had built a respectable house for worship, and Methodism took a fast hold of the hearts of the people in that place."

243. Mr. Torry, during his stay in this country, had a great reputation for piety among the Canadian people. He and two other young Americans, Shepherdson and Reeder, were thus characterized, whose devotion approached the borders of ascetecism; but who were the instruments of bringing the people much nearer to God. We shall get some inkling of Mr. Torry's peculiar type of piety hereafter. He was taken from this Circuit rather before the close of the year, as we shall see, to accompany a Bishop in his journey through the Province. For the present we leave him, and turn to his fellow-laborers.

344. Niagara and its laborers are the next in order. The preachers on this Circuit are two, neither of whom are strangers to the reader, but both well and favorably known. These are the Revs. I. B. Smith and George Ferguson. They have trials, as they thought, of an unwelcome kind, by the entrance of men who "preached no other Gospel" than that which the people had heard. While George Ferguson was about to open his commission one Sunday morning in the Stamford school-house, a gentleman, habited in black, made his appearance in the congregation, which so far awoke the fears of "Little George," as to lead him to give out the hymn beginning with—

"JESUS, Great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For, O! the wolf is nigh."—

in which the people poured out their solicitudes to God. That "wolf," gentle reader, was no more nor less than the Rev. Henry Pope, Wesleyan Minister, whose version of matters and things we must hereafter give. The want of Mr. Ferguson's Journal prevents us from furnishiug the reader with many interesting particulars he may learn when his personal biography appears in print. Although Mr. Smith was talented, and Ferguson excelled in zeal, their numbers decreased 106, going down from 796 to 690.

345. We proceed next to the Ancaster Circuit, to which Joseph Hickcox, an old acquaintance of the reader, and Samuel Belton were appointed by the Conference of 1818. We have seen that Mr. Belton was removed early in the year to Detroit; and the appointee to that place, because of ill health, brought down to Ancaster. We get very few particulars of Mr. Hickcox this year, save that we learn that, very good preacher as he was, he was distanced in the estimation of his hearers, by his newly-imported colleague, which occasioned some unpleasantness of mind. This colleague was Alpheus Davis, already mentioned, of whom we must now proceed to give a more particular account. Happily we are not left to conjecture, being favored with his Conference obituary.

346. "He was born at Paris, Oneida, New York, December 11, 1793," so that he was 25 years of age at the time of his coming to Canada. "At the age of twelve years he removed with his parents to Rodman, Jefferson County, where, a year after, he experienced the forgiveness of his sins. Although for some time he strictly observed the duties which the religion

of the Gospel inculcates, yet, through the influence of temptation, he at length threw of the restraints of divine grace, and fell into a careless, backslidden state. It was not long, however, before the lost sheep was found, and the prodigal son restored to his father's house. Being reclaimed from a state in which the sufferings of his mind had been exquisite, and out of which he had escaped through struggles of the deepest anguish, the powers of his mind began to unfold themselves like the blossoms of spring, particulary as it related to the calling in which he closed his life, and from the zeal and ability with which he exercised himself in religious meetings, his brethren could not mistake the sphere in which God had designed him to move. Giving evidence of his call to the ministry, he was regularly authorized to preach, and was employed to labour in the vineyard of the Lord, as follows: About one year he laboured as a Local Preacher, after which he travelled nearly a year in the Cayuga Circuit, under the license of a Presiding Elder. The following year, namely, 1816, he was united to the itinerant ministry, and appointed to the Northumberland Circuit; 1817, to Clarence; 1818, to Detroit;" but was changed to the Ancaster, U. C., as we have seen.

347. Of Mr. Davis' personal appearance we can give but little account, save that incipient disease gave him a delicate look. He was a very popular and useful preacher, and said to be of a very sweet spirit. He and his colleague had certainly great cause for mutual gratulation; for, if the Minutes are a guide, the Great Head of the Church gave them a nett increase of no less than *three huudred and three.*

348. As this was Mr. Davis' first and last year in the Province, we may as well see what his Conference obituary says of his character, remaining ministerial labours, and end:

"In 1819, he was appointed to Herkimer, N. Y.; in 1820, he appeared on the Minutes superannuated." His brethren say of him: "Our departed brother and fellow-labourer in the Gospel has left a vacancy in the Church which few will be able to supply. To say he had no faults would be to raise him above human beings; but to say that few have had less would be believed by all who knew him. In private circles of social life, he was highly esteemed, as well by the aged as the youth. An assemblage of agreeable and useful qualities, which were the ornament of his mind, and the savour of his life, could not fail to interest society. But when we follow our dear brother through the more retired and obscure scenes of life into the field of his public ministry, we find him no less the faithful pastor of his flock than the agreeable and profitable associate of his friends, and the dutiful child of his parents. His private studies, his pastoral visits, and his public exercises, were happily directed to the great object which the Gospel is designed to promote, and it may be said of him in every station which he filled, that his 'labour was not in vain in the Lord.' Though he sustained every relation in life he held with reputation and usefulness, at no period did he shine with more lustre, or appear to a greater advantage than in his last illness. After the consumption (of which he died) had progressed to an alarming stage, he expressed a wish to regain his health; he, however, deprecated the approach of death only that he might be serviceable to the world as an ambassador of Christ. The patience which distinguished the last sufferings of brother Davis, as well as the fortitude and cheerfulness with which he met the king of terrors, gave evidence of that true piety which is peculiar to the Christian. He was held in such high esteem by the friends among whom he died, that several families contended

for the privilege of nursing him in his sickness. But, notwithstanding his youth, his rare and promising abilities, and the hopes and solicitude of his friends, he fell a victim to death! He sleeps to wake no more in time. This promising youth, after having 'fought the good fight, and kept the faith,' finished his course, October 8th, 1820, in the twenty-seventh year of his age." This was about fifteen or sixteen months after his leaving Canada. "The circulation of these melancholy tidings among his friends, and especially among his spiritual children, though it may call them to mourning, yet it must excite the liveliest gratitude to God for giving him the victory in death. To sustain our loss with resignation, let us calmly reflect that he has gone to meet his rich reward in heaven. That he *died in the Lord* and *rests from his labours*, we can have no doubt."

349. The next Circuit is a new organization. It takes its name from the then capital of the Upper Province, the town of York. That is, this is its head, and its members, if any, must be made up out of the Yonge Street and Ancaster Circuits, and most likely of previously unoccupied parts of the 'New Purchase,' the 'New Survey' of which just now begins to be taken up. The Rev. David Culp is the Incumbent. We have reason to believe that his family was located in Trafalgar or Nelson; and that to accommodate him the appointment was made.

350. The first Methodist chapel that ever existed in the town of York was erected during the summer of 1818. To procure the money for the enterprize, Elder Ryan had mortgaged his farm, and was just at this time appealing to the Methodists throughout his District to indemnify him for the outlay. The appeal was not made in vain. It was a plain, one-storied wooden building, probably 30 by 40 feet square. It stood

on the south side of King street, about midway between Yonge and Bay streets, upon land which had been obtained from Mr. Jordan Post. A Methodist, I think from the country to the east of the town, made and put up the frame, which was raised without whiskey, then invariably given on such occasions—the only treat being "cakes and tea." The joiner work was done by old Mr. Hemphill, of Trafalgar, then somewhat famous as a demonstrative Methodist.

351. Preaching was commenced before the house was finished, while the workmen's hods were still standing. Besides Mr. Culp, the Yonge Street preachers sometimes supplied the pulpit. It is believed Mr. Culp preached the first sermon the first Sabbath, and Mr. Jackson the second sermon. Under the second sermon Mr. Wm. P. Patrick, a clerk of the House of Assembly, found the peace of God, who became the first leader, and greatly beloved and useful in his office. The opening of the church and the formation of the class must have been in the autumn, for Mr. John Doel of Toronto, who still survives, states that he and his wife arrived from England, via Philadelphia, in both of which places they had been members of the Methodist Society, on the 5th of November, 1818, and found the class newly formed, and consisting of only *six* members, only five of whom he remembers, namely, Mr. and Mrs. Patrick, Mr. and Mrs. James Lever, parents of the Rev. John Lever, of the Wesleyan Conference, and Mr. James Hunter. Messrs. Lever and Hunter had held prayer-meetings before a society was formed. Dr. Thomas Stoyle, in whose house there was sometimes preaching before the chapel was erected, and who became a life-long friend of the cause, the author believes to have been the sixth. Mr. and Mrs. Doel gave in their certificates of membership from Philadelphia to to the Rev. Mr. Culp, and increased the class

to eight. Two of Mrs. Patrick's sisters soon also became members, Miss Sarah Gilbert and Mrs. Doctor Morrison, who still survives. She and Mr. and Mrs. Doel are the only members of the original Toronto class who remain alive and in the Church. Mrs. Mary Carroll, the writer's mother, after a state of religious despondency of nine years' standing, found the peace of God in one of the Society meetings while they were singing a hymn, and joined that little class early in the fall. Among the members at an early day were "Father Stark," as he was called, an American, who owned a saw-mill on the "Blue Hill Creek," in the woods, east of where Yorkville now stands; Mr. Hastings, who lived two miles east of the town, on the Danforth Road; and Messrs. McGinn and Pilkey, the latter a convert from French Roman Catholicism, who came to the class, on week nights, eight miles or more, out of the woods of Scarboro'. Nor must we forget Mr. Thos. D. Morrison, who was then a clerk in a government office, and afterwards a highly respected physician in the city, who was early a member, and for some years a leader, in the society.

352. From York we pass to *Yonge Street*, which two Circuits, we have seen, were very closely connected. For, if the writer is not greatly at fault, there was either an interchange between the preachers on the two Circuits, or York was supplied with preaching twice every Sunday, by means of each of the two Yonge Street preachers supplying the York pulpit once in four weeks. This, with the fortnightly visits of their own especial minister, Mr. Culp, would give the place a preacher every Sabbath. The writer knows this was the arrangement six years after, when he became a member.

353. We have learned, from Mr. Torry's autobiography that Mr. Jackson, the one appointed in charge of the Circuit

by the Conference, was changed during the year from Yonge Street to Long Point, and deprived of his Superintendency. The cause of which was certain improbable stories connected with the the erection of the York meeting-house, which his tendency to boastfulness and exaggeration (to give it no worse name) had led him to tell. Mr. Youmans was brought down from Long Point and put in charge of Yonge Street, in the place of Mr. Jackson.

354. This veteran laborer had either then a house of some sort in Markham, or he acquired one while he was on that Circuit, from which his family, we opine, never all again removed till his death. The result was, that in the early days of the York Society, or at least from this date (1818–19), when we remember to have often heard him spoken of, till 1826, he was a very frequent supply for the York pulpit. But more of this anon.

355. Mr. Youmans' colleague was a stranger, from the United States. This was William M. Rundle, who, we are sure, also took his turn in the town pulpit; although, from some remembrances of him by the oldest of the surviving members, his habits on the rostrum were not the most urbane. Doubtless he improved. He was "recommended by the Chenango Circuit," so said the Journal of Conference so often quoted. We have no particulars at present about his early life, and few about his labors on the Yonge Street. He was thought to be a well-intentioned, improvable young man at that time, when people were not very critical, or hard to please. Their success cannot be estimated by the returns, for the now Yonge Street Circuit had been created this year; and the Duffin's Creek of last year was now merged in the Circuit we write of, the Hollowell, and, perhaps, Belleville.

356. In going over the stations of this western district,

we miss the name of Caleb Swayze, who had supplied some of the vacancies during the war, and who had labored on Circuits for the last two years in a more regular way. His discontinuance is accounted for by the following entry, which we find in the old Manuscript Journal of the Conference: "Caleb Swayze, examined and discontinued in consequence of want of preaching ability." He, in consequence, fell into the local ranks, in which he labored very zealously, as opportunity offered, till after the union with the British Conference, when he went out from under the Conference's jurisdiction, and identified himself with the Local Preachers, who reorganized, and claimed to represent the original Methodist Episcopal Church of the Province. They placed him on a Circuit. In 1835, the earliest of their Minutes, he stands among their deacons, and as a laborer on the Long Point Circuit. He continued to be employed by them until 1838, when he was "left without a station." In 1840 he appears among their "supernumeraries," which relation he continues to hold at this time (Dec., 1867.) The writer lately paid him a visit. He found him very much shattered in body and mind. But any inquiry about the Saviour or his religion, or the early times of the Church in the Province, served to awaken the ancient flame in the old man's heart. It is to be hoped, and believed, that he will yet "gain the blest shore." (Since the above was written he has passed away).

357. Having disposed of Mr. Ryan's District, we pass to that of the Rev. William Case, our principal subject. The appointments are as follow, arranging them in the descending order:—

LOWER CANADA DISTRICT.

William Case, Presiding Elder.

Hallowell—Thomas Madden, John Tuke.

Belleville—James G. Peale.
Bay of Quinte—Isaac Puffer, James Wilson.
Augusta—Wyatt Chamberlayne, Robert Jeffers.
Cornwall—Nathaniel Reeder.
Ottawa—R. M. Everts, Ezra Adams.
Montreal—Elias Bowen.
St. Lawrence—Timothy Goodwin, Calvin M. Flint
Malone—Charles Northup.

358. We obtain some clue to the occupations and circumstances of the presiding officer of this District, Mr. Case, from the Conference Journals. From these we discover that he, as one of the Board of Presiding Elders, was to assist in "collecting materials and examining manuscripts for the Magazine." With six others he was a committee to draft a constitution empowering the Conference to receive legacies, doubtless to aid in carrying on the various benevolent objects it had in hand.

359. About this time Mr. Case made a visit to the newly-formed York Society, where he preached. My honored mother heard him, and was very much pleased with what she called his "mild manner," which to her was an agreeable contrast to the boisterous vehemence of Elder Ryan, the usual visitant at the Quarterly Meetings there. Her praises were the first mention, to the writer, of the name of "Elder Case."

360. This year (1818–19) the Rev. Thomas Madden was removed across the Bay of Quinte, from the Circuit of that name, where he was the last year, to Hallowell, of which he had the charge. We get a glimpse of the economy and industry to which Methodist preachers' families of that day had to resort, by having learned, eleven years afterwards, while laboring on part of the same ground, that this careful man

obtained wool from the friends in various parts of the Circuit, while his ingenious wife manufactured it into the cloth which her husband and children wore. Such things did our fathers and mothers, sooner than abandon the work of God.

361. Mr. Madden was regarded at this time as a very able preacher by the Circuit at large. His abilities appeared in striking contrast with his young, inexperienced, and not over-circumspect colleague, who, just then, was beginning to swerve from the right way.

362. This young man was, I think, a native of Ireland and of Quaker parentage, bearing the name of one at least who was an eminent minister among the Friends; but he was educated and converted in the States. He had travelled one year in that country with great hopes of future usefulness. He had received some education—possessed a strong frame and strong, shrill voice—very improvable gifts, and great constitutional warmth and ardor, which, while he remained deeply under the influence of religion, gave an energy to his preaching very acceptable to the people of that day. This was John Tuke, who had spent the previous year on the Brome Circuit, N. Y., in company with the holy and devoted Joshua Rogers.

363. The Minutes show that the Belleville Circuit had the genial, vivacious, well-read, active, and truly pious James G. Peale for its incumbent. His preaching was regarded as very interesting, taking a wider range than most of his brethren of that period, "diving," as the intelligent Asa Youmans (who was brought to God about that time) expressed it, very frequently into the prophecies. "He was an almost universal favourite with the people. The only thing we ever heard alleged against him was a failing, which even leaned to virtue's side." His good nature. and the great demand for

his company and services, led him some times to promise visits which he could not find time to fulfill. He was a good pastor, however, and worked his Circuits thoroughly. He was the first to find out, and to preach to, the colony of Methodists from the lower towns on the Bay, which settled in the 8th concession of Thurlow. He made his way on foot, without a road, through the woods, on a ridge of high land which connected the locality with the 7th concession of Sidney. On getting there, and finding such a large gathering of members of the Church, he exclaimed, in his usual simple and cordial manner: "I have heard of Quaker settlements, but never met a *Methodist* settlement before!" He formed a class, and was delighted to go there ever after. Brother Jacob Young's house was his stopping place, and that of many who succeeded him.

364. While on this Circuit, his friend Madden got him up into Haldimand, to do what he did not like to do himself preach a sermon in vindication of Methodist views of Baptism, in opposition to the somewhat pertinacious teachings of the Baptist brethren, of whom there were then a considerable number in that township. Mr. Peale, being a great historian, went rather more largely into the subject of the extravagancies of the German Baptists than was agreeable to the immersionists; and so far also as to give offence to some of the *voidisant* friends of Methodism themselves. Mr. Madden's apology for his friend was, "Brother Peale is an Englishman." There was no apparent increase in the Belleville Circuit, but we suspect it arose from giving all the places on the west side of the Trent to the Hallowell Circuit; for that Circuit reported 163 increase.

365. The old Bay of Quinte Circuit had this year (1818–19) two very strong men: the one an American and the other an

Irishman. The first has been introduced to the reader, who is no other than the effective, laborious, and uniquely talented Isaac Puffer, who had been brought up from the Augusta Circuit, where he had won such golden opinions, and who was destined to be abundantly popular here. But perhaps no more popular because of his peculiar gifts, than his colleague was because of those of another type.

366. This brother had been laboring on this Circuit since the 30th of November of the previous year, but whether he was then called out to supply the place of one of the two Circuit preachers (Madden and Reeder) removed, or whether he was brought on as a third laborer, we have not now the means of ascertaining. Although he was new to the itinerancy, he was no novice in the work of preaching. He was a native of Ireland, where he had passed through some marked vicissitudes, and been prepared by education, a sound conversion, intercourse with the world, and the exercise of his gifts in a local capacity in the city and country, in chapel, and street, and field, to enter, a matured laborer into the Methodist ministry of Canada. A boon was James Wilson, coming at this juncture, to the Provincial Church. He was born near Mullingar, county of Westmeath, July 19, 1777, and brought up in the principles of the Church of England. At six years of age he could read the Bible, and at eight he understood the first four rules of arithmetic. At the latter age he was sent from home to a place called Piercefield, to a large educational institution, provided by the bequest of a wealthy gentleman, in which he remained for the long space of eight years. At the end of this time his father, not being an aspiring man, instead of giving him a liberal profession, in which he would have excelled, apprenticed him to his brother to learn a trade, which he did not long continue to follow after learning it.

After the manner of his country, he married young—at the early age of twenty-three. He had been twice married when he came to Canada. His occupation in his native country was usually that of parish clerk and school-master, supplemented by giving lessons in gentlemen's families—varied sometimes by shopkeeping, and once or twice by a responsible situation, in which he did business for others. In the rebellion of '98 he was a member of the horse-yeomanry, under Captain Wheatley, for whom he acted as secretary. During this stormy period, the then common use of strong drink, joined to his own adventurous spirit, exposed him to some imminent perils, the particulars of which he gives in his M.S. Journal, out of which the Lord delivered him, of which he makes grateful record. But it was not only during the rebellion that his active loyalty exposed him to danger, but the remembrance of it, after it was over, subjected him to the malevolent enmity of his disaffected neighbors, on which account he removed to Dublin, which proved the birth-place of his soul.

367. He was awakened by hearing the experiences of the people in a love-feast in Gravel Walk chapel, to which he had been invited by a pious lad. Ten days he sought the Lord with strong cries and tears, at the end of which the Lord revealed his mercy. This important event happened about the commencement of this century, at the advanced age of thirty. His constitutional ardor, pious zeal, and superior natural and acquired abilities, soon prompted him to public efforts for the salvation of men, and made his endeavors both acceptable and efficient. But because these labors were put forth in connection with Methodism, he was subject to opposition from high-church influence, and he was repeatedly deprived of his situation and bread for his family, so that he literally "wan-

dered about, being destitute, afflicted, tormented"—and all this at a time when Methodist preachers, out of deference to the Church, abstained from the exercise of their undoubted right to dispense the sacraments of the Gospel. Another proof was this, among hundreds of others, that Methodism was driven out of the Anglican Church, God thereby strangely and mercifully setting them free. Repeated annoyance of this kind finally forced Mr. Wilson to emigrate.

368. The account of what transpired from his setting out till his entrance on the Canadian ministry, will be given in an abridged form from his own Journal:—"The ship sailed on the 15th of May, 1817. After a dangerous and truly distressing voyage, we arrived in Quebec on the 9th of July, making our journey eight weeks. When I arrived in Quebec I had only one guinea and a half in money, yet I felt my mind quite calm and given up to God. I was now brought to the most serious crisis of my subsequent life; but I trusted in my Heavenly Father, and, thanks be to God, not in vain. I inquired and found there was a society and two preachers—Messrs. Hick and De Putron—both employed by the English Conference. I saw them both, and preached in their elegant chapel. They particularly inquired into my circumstances. I told them plainly how I stood. They were much concerned, and obtained from some friends the sum of £2 10s. ($10.) They sent also a letter with me to the Rev. Mr. Booth, Montreal, who also immediately presented me (by going among the Society) with *three pounds*. I remember with gratitude their kindness to me in my greatest extremity. We proceeded by land carriage to Lachine, thence to Prescott by water." At one of the portages on the river he had the misfortune to lose his library, worth $120, the accumulation of years. He goes on:—"With sorrow of heart we proceeded

to Prescott—from Prescott to Brockville, by land. I had some conversation, whilst going this route, with a Mr. Paul Glassford, merchant, of Matilda, and the Rev. Mr. Pope. He generously presented me with 7s. 6d. Also, meeting with the Rev. Wm. Brown, one of the members of the Conference, to which I now belonged, he persuaded me to accept of 5s. About this time, also, I received from the kind hand of a Dutch clergyman a gold-piece amounting to 25s. They will have their reward. I remained in Brockville some days, and preached in the Court-house; a collection was taken up amounting to 12s. 6d. I preached in Elizabethtown chapel twice, and a lady by the name of Deaton presented me with 10s. Thus the Lord favored me, by inclining friends to assist me, *without the least application on my part.*" Mr. Wilson was taken by the hand by Mr. Catterick, the British missionary in Kingston, and preached with great acceptance in his chapel, and also in the streets of Kingston. He was employed for some time as assistant in a high school, but soon dismissed for preaching. At this juncture he met with the Rev. Messrs. Madden and Case, by the latter of whom he was taken out to travel, at the date above referred, after hearing him preach at a Quarterly Meeting in Waterloo. That Circuit so far appreciated his excellencies as not only to recommend him to the Conference, to be received on trial, but as to receive him back to labor among them the second year as the appointee of the Conference. Mr. Wilson was a man of more education and a greater knowledge of the world than his colleague; and while, perhaps, he was not so great on controverted points as the other, he was mighty in the Scriptures, and especially excelled in setting forth the plan of salvation in a way to lead his hearers to apprehend the highest stages of it by faith as a present enjoyment

369. About seven years after this date, when Mr. W. was fifty-five, the writer saw and heard him for the first time, although he had heard of him as a celebrity before. He was scarcely up to the middling size, but erect and muscular. His complexion dark, his face thin, and features sharp, his countenance very flexible and expressive of the emotions and disposition of his mind, the prevailing expression being that of severity, making even his smile almost a leer. His eyes were very black and piercing, assuming a gleaming appearance when he became animated with his subject. The skin of his forehead was very wrinkled and movable, while the head itself retreated away at an angle of forty-five degrees, forming a very high crown—not unlike an Egyptian sphinx—and was covered with a thick coating of jet black hair, shortly cropped.

370. On the occasion referred to, Wilson preached. I thought I had never heard a man read a hymn with such force and propriety; and then his prayer was so copious, confident, and powerful. He excelled in the gift of prayer, and on that occasion he prayed for the King and Government, with a heartiness that was truly refreshing, while some old Irish Methodists responded with a fervor which showed they sympathized strongly. But no sooner had he taken his text than the attention of all was enchained. The foundation of his discourse was Colossians, chap. 1, v. 21–24. From these words he gave us the whole remedial scheme—as, indeed, he was prone to do, whatever the text—with a lustre and a power that thrilled every heart.

371. Mr. Wilson used to preach the doctrine of entire sanctification clearly and boldly, and he professed the enjoyment of the blessing. Nor have we any right to think his experience a delusion; yet his mental and nervous constitution and temperament were such that the fruits of that exalted

state of Christian attainment did not appear to such advantage as they otherwise would have done. Incidents, illustrative of his character, will appear in the course of our memorial.

372. The seasoning he had to endure during this, the first year of his itinerancy in a new country, was a little trying to his sensitive nature. Once he was lost in a piece of woods, which was not so formidable an affair as his fears surmised. On another occasion he had to pass through great difficulties in getting to his appointment, and arrived a little late and much fatigued. Observing he was a little out of humor, and wishing to say, perhaps, some good-natured, soothing word, one of the by-standers remarked, "You have had to come by a very bad road, Father Wilson." "Yes," said he, pettishly, "but not half so bad as sinners have to go to hell,"—the better thought prevailing over his disturbed feelings.

373. With two such men, we need not be surprised to hear that the people were greatly interested, and the work went forward; but the net numercial gain was apparently small, arising from the fact that the missionary brethren were on the ground, and that *their* numbers went up from 28 to 80, making an increase for them of 52 within the year, some of which increase is known to have arisen from accessions made from the Methodist Episcopal Societies.

374. *Augusta Circuit* had two able preachers—Wyatt Chamberlayne, who was moved down from Hallowell, and was now among his wife's relatives; and Robert Jeffers, a gentleman, like Mr. Wilson, from Ireland, where he had been long a local preacher, and, like him, was also in middle life. Perhaps he was less powerful, but he was even better educated, and very intelligent. He also was received on trial at the preceding Conference. Their Circuit was a wide one. It embraced all the country between the Bay of Quinte and Edwards-

burg, and went back from the St. Lawrence as far north as there were any settlers. Observe, there was then no Rideau Circuit; and we had heard of Mr. Jeffers preaching at the incipient town of Perth, which was then little more than a military camp. His chapel at that visit (which may have been made the next year when he was in charge of the Circuit) was the hotel then kept by Mr. Joshua Adams, who had been a Methodist exhorter in his young days, in Bastard and Beverly, but who had sustained spiritual loss during his services as a militia captain during the war of 1812; yet he had still strong proclivities for Methodism, and took the first itinerants by the hand who penetrated those settlements, and welcomed them to his house, which was thenceforth their headquarters. This was particularly true afterwards, when he removed three or four miles westward, on the Tay, to mills he had erected. But more of him and his pilgrim's home further on. These two brethren—Chamberlayne and Jeffers—returned a heavy membership at the end of the year, no less than 855, being an advance of 33 on the ingathering of Puffer's return, which was certainly a great achievement.

375. *Cornwall*, the next Circuit as we travel north-eastward, was favored with the labors of the devoted Nathaniel Reeder. But we do not remember to have heard much about him or his labors while there, although this was ground with which the writer claims to be well acquainted. He must have prosecuted his work under great disadvantages. The British missionaries, two in number, and very able and industrious men, had taken possession of the ground, and appealed strongly to the known loyalty of the people of that region, while he was very American, both in his speech and manners; and, with all his piety, vastly inferior in ministerial qualifications to his European rivals. Hence, notwithstanding his proverbial labo-

riousness, he only returned an addition of four to the members of the previous year. They labored in circumstances of comfort; he in poverty.

376. Since writing the above, the author has received a letter from a son, and worthy successor in the Methodist ministry, of Mr. Reeder, of Ohio, U. S., which furnishes rather full particulars about his father. I transcribe so much of it as will supplement the omission of my presentation of his early history. Also, as this was Mr. Reeder's last Circuit in Canada, I transcribe all the letter, which relates to his history after he left the Province.

377. "The Rev. Nathaniel Reeder was born in the town of Wilksbury, Luzern Co., Penn., April 11th, 1789, and died August 10th, 1838, in Canaan, Wayne Co., Ohio, aged 48.

378. "But what momentous events crowded that intervening space of time! Between life's beginning and close, days swelled into years, and each is chronicled as an eventful period, whether in the tenderness of infancy—the dangers of youth—the doubtful poising of the moral scales in entering upon early manhood—and in the stern realities and battles of life. While all may be the arbiters of their own future, there is a Hand which shapes means to certain ends.

379. "The surroundings of Mr. Reeder in early life were very unfavorable for the cultivation of head and heart. His father passed through the whole of the Revolutionary War—spending at home but *thirty-six hours* in the time—and never received either pay or pension from the government; consequently he was poor. Therefore, in youth, Nathaniel's toils were abundant, and school privileges few.

380. "His religious knowledge was of the Calvinistic school. He was early and deeply impressed with the soul-chilling idea that God, from all eternity, had forever sealed the damna-

tion of the non-elect. When the Methodists first came into the neighborhood, he was forbidden to go to their meetings. Yet, notwithstanding the prohibition, anxiety led him to hear them. He was soon powerfully wrought upon by the Spirit of God. But like a dark, impenetrable cloud, despair settled down upon him; and in the desperation of his soul's agony, "horrified by the 'Doctrine of the Decrees,' gathering a pile of sticks" (clubs) "one day, he threw them with all his energy towards heaven, to express his indignation and hatred against God, who, as he thought, had sealed his damnation before he was born, and placed him infinitely beyond the reach of hope. But the God of mercy did not leave him long in the hands of Satan or error. The morning dawned, deliverance came, the truth was embraced in the love of it. Early and ardently he began to publish it. After being an exhorter and local preacher, he commenced to travel, under the renowned Jacob Gruber, P. E., within the bounds of the old Baltimore Conference.

381. "He entered King George's dominions in 1815, immediately on the close of the war of 1812, being the first from the United States. His perils among the Indians—yet hostile, his adventures on ice, his encounters with storms of snow and floods of water—all tested both his manhood and his constitution. But never were his labors more abundantly crowned with the Divine blessing. Hundreds were converted, but his *success was his chief reward.* His salary averaged only *thirty-two* dollars per annum.

382. "On returning to the States, he was married to Miss Orra Colt, of Newhaven, N. Y., March 9th, 1820, of whom it might be said, she had few equals, either in faith or prayer, exhortation or womanly heroism. She shared largely in all the toils and trials, sacrifices and labors of a zealous husband.

The writer, in early life, was mainly supported by the needle of a mother, who was one of a thousand. She could labor in public or private, at the altar or the bedside of the sick and dying, but especially in the nursery, where she gave a theological training—worthy of Mrs. Fletcher—to her older children, who, being occasionally catechised by the good Bishops of the church, received their encomiums and blessings.

383. "Mr. Reeder returned from Canada with a constitution very much broken, while the large Circuits he had still to travel—some of which were three hundred miles round—and incessant labors, gave him no time to recuperate. When travelling Erie Circuit, which was of this extent, reaching from Erie to Dunkirk, his regular appointments numbering thirty, his salary was only sixty dollars. Hence he gradually failed, till exhausted nature sternly demanded repose."

384. The Rev. Mr. Thomas says of him:—"He was appointed to the Oswego Circuit in 1819; in 1820, to Black River; and in 1821, to Lake Circuit. He was superannuated in 1822, but in 1824 he was appointed to the Chetanque Circuit, Erie District; in 1825 he was appointed to North-East Circuit, and fell into the Pittsburg Conference; in 1826 and 1827 he was appointed to the Erie Circuit; in 1828 he was appointed to Hartford Circuit, Ohio District; in 1829 he was superannuated, and continued in that relation till 1835, when he located."

385. His son resumes:—"He might be said to have been a *revivalist*. For the conversion of souls he lived and labored; nor was he often disappointed. He could read and be encouraged by 'He that winneth souls is wise;' 'He that turneth many to righteousness, shall shine as the stars forever and ever.' Dr. Dempster said to me, 'Your father and I

started in the ministry about the same time. We were well acquainted. He was zealous, successful, and pious.'

386. "He died suddenly. His symptoms were those of the cholera, although there was nothing of the kind in the country at that time. But when the messenger of death came, he found him ready. His last words were, 'Glory! glory! glory!'" There are yet a few of his Canadian acquaintances surviving who will be obliged to us for leading them to good Nathaniel's Reeder's triumphal entrance into "the portals of the skies."

387. Passing away from the Cornwall Circuit, still in a north-easterly direction, across the country of the Glengarry Highlanders, we reach the Circuit on the picturesque banks of the Ottawa, which gives it its own name. This field of labor, for some reason now, for the first time, or at least for some time past, had *two* preachers appointed to it. The object seems to have been to comprehend permanently all the upper settlements on the river, as far up as the now considerable township of Hull, where there was, even then, a large amount of lumbering done. Mr. Israel Chamberlayne, we have seen, had visited Hull village two years before, and held one service. But the preacher remembered by the people as the earliest, on inquiry, I found to be the one whose name I am about to introduce, for the first time, to our readers. He stands first in the Minutes in connection with "Ottawa," and, consequently, must have had charge of the Circuit.

388. This minister was the Rev. Renaldo M. Everts, who was afterwards very favourably known in the country. His Conference obituary says: "He was born in Salsbury, Conn., October 15, 1788." "He was powerfully awakened at a camp-meeting held at Rhinebeck, N. Y., in September, 1807, and soon after put himself under the watch-care of the Meth-

odist Episcopal Church as a seeker. On the 20th of April, ensuing, he obtained the witness of his adoption; and on the 14th of November following received the blessing of perfect love.

389. "He was licensed to preach May 31, 1812, having exercised his gifts as an exhorter for sometime previous; and in July in the same year was admitted on trial in the Genesee Conference." From this summary we observe that this evangelist, who is just (1818) making his advent among us, is a matured man of thirty—a sanctified believer of ten years standing, and a minister with the benefit of six years experience. His Circuits before coming to Canada were Caledonia, Bloomfield, Wyalusing, Northumberland, Lycoming, and Bald Eagle. His last five Circuits had been among the mountains and streams of the Susquehanna District. Although he had travelled so long and was the senior preacher on the Circuit, we surmise he was still single; as we heard of no family, and it is not at all likely that two married men would be appointed to such a region as that Circuit comprehended.

390. Of his talents and character his obituary says: "Being gifted with a pleasant voice and easy elocution, and having carefully cultivated his intellectual powers, he became an able expositor of the sacred Word, a workman that needed not to be ashamed. He was of a meek and quiet spirit, modest and unassuming, evidently esteeming others better than himself." The above encomiums are all justified, by even his Canada history.

391. He was associated this year with the fervently pious Ezra Adams, who remained there a second year, and whose name we found fourteen years afterwards as "ointment poured forth" in that region. His labours were greatly blessed, particularly in keeping the flock together. The old Metho-

dists who had known Adams, pronounced him "an excellent nurse." He went after the feeble, halting, jealous-minded, easily-offended and delinquent, and brought them back to the fold. He was very jealous of his own state of heart. He almost perished with the cold in some of his journeys. At those times he would ask himself,—"Are you willing to die now and here?" When he was rather disturbed to find a disposition to answer, "No, I would rather go in the house and die by the fire." So said the friends.

392. We are verging to the head of the District, although we have put it at the *foot* of the Provincial Circuits, viz: *Montreal.* The reader will remember that the American Section of Methodism in that city was now so reduced by the presence and the influence of the British brethren, that then and for several years before, and even after, till 1820, when they finally removed, as there was no missionary fund to fall back on, the place was forced to receive a single man, who, however, was usually ordained to deacon's orders at least. The incumbent of this year, although a youth of twenty-seven, was in elder's orders. He had gone out into the work four years before, as the old Journal of Conference tells us—"from the Scipio Circuit"—was then "twenty-three years of age,"—was "religious, single, correct preacher, solemn, pious, studious." That studiousness was to make of him a doctor of divinity and a great man; but of that greatness more anon. This was the large and commanding Elias Bowen. We have no facts at present connected with his Montreal sojourn. His society only advanced one over the previous year during his stay.

393. Although we have mentioned the head of the District, there were two of its branches which lay in American territory yet to be considered. These were the old St.

Lawrence Circuit and a new one called the Malone, to each of which we are obliged to devote a moment's attention.

394. The St. Lawrence had two preachers, both of whom were new to Canada. But, as both afterwards travelled Circuits in Canada proper, we may furnish such memorials of them as we can collect for the present, and hope that fuller particulars will come to hand hereafter. These are Timothy Goodwin and Calvin N. Flint, both of whom had been received on trial at the previous Conference.

395. "The Rev. Timothy Goodwin," says his Conference obituary, "was born April 2nd, 1792, at Epsom, Merrimac County, New Hampshire. When quite young his parents removed to St. Albans, Vermont, where, in 1811, he was married to Miss Mary Clark. He commenced a course of medical study which he completed in 1813, receiving his diploma from Dartmouth Medical College. Immediately after this, during a period of great religious influence, he was converted, and joined the Methodist Episcopal Church. At the close of his probation he received license to preach, and was, shortly afterwards, admitted on trial in the Genesee Conference. His first field of labor was in Malone Circuit—a field that had hitherto been closed to Methodist influence. On this Circuit he was successful in establishing Methodism, and labored on without interruption to the close of the year—the first Methodist preacher who completed a full year's service on that charge. In 1815 and 1816 he travelled Chazy Circuit. This Circuit was four hundred miles in circumference, requiring him to preach three times every Sabbath, lead all the classes, and ride thirty miles. In 1817 he was removed to Georgia Circuit, New York." Such were his antecedents before coming to the St. Lawrence Circuit, which, in his

obituary, is designated by its modern name—not the one it bore at the time of which we write.

396. Mr. Goodwin's colleague, nominally, Mr. C. N. Flint has been incidentally already introduced to the reader as the companion of Messrs. Belton and Torry in their toilsome, foreboding journey to Canada. Mr. Torry says that Mr. Flint, along with Mr. Belton, parted from him after they had crossed the Niagara river at Queenstown—he bearing southwestward towards the mouth of the Grand River, which he had to cross in going to Long Point—while the other two went west and north. This leads me to think that some change must have been made in Mr. Flint's appointment, as well as Mr. Belton's, after the Conference had risen; for he would hardly have travelled all around Lake Ontario to reach the country on the American side of the St. Lawrence. He may have exchanged with some preacher in the western part of Upper Canada, but which one we know not; besides, all this is only surmise. Whether he or another went as Mr. Goodwin's colleague, we know little or nothing of what transpired that year (1818–19) in that field of labor.

397. They began the year with 290 members, and ended with 332—showing that whoever were the laborers, there was a net gain of 42. Flint, like his colleague, had only just been received on trial, but whence he came, and what his early history, we know not. One who knew him pretty well, says of him: "He was never specially distinguished for his talents or usefulness." Yet our future pages will show that he was identified with some times of revival in Canada.

398. The plan we have adopted imposes on us the necessity of mentioning a field of labor and its incumbent, both of which have but a transient interest for the Canadian reader, as the Circuit stood but two years connected with a Canadian

District, and took its name from the town of *Malone*, in the State of New York, twenty miles from the Canada lines; still, it is likely to have included some parts of the adjacent township in the Lower Province.

399. The appointee to this charge was the Rev. Charles Northrup. All we can do in the case of this brother is simply to transcribe the obituary notice of him, published under the authority of the Conference in connection with which he died: "The subject of this brief memoir joined the travelling connexion in 1814. He died about the time of the session of the Oneida Conference (to which he belonged) in 1863. Having been for several years beyond the bounds of the Conference, and sustaining a superannuated relation to it, we are able to gather but few circumstances relating to his death. We only know that, after prolonged sufferings, he died in great peace.

400. "We have not the date at hand to furnish the fields of his labor, or even the period of his effective ministry. We know that he was one of those clear-headed, true-hearted men, who broke up the ground which we now occupy, trusted and beloved by his co-laborers in the holy cause. All honor to their memory!" Such was Charles Northrup. How sad to have to transcribe the concluding sentence: "He leaves a worthy, aged, and afflicted widow—the companion of his privations and labor—feeble in health and in comparative destitution."

401. The reader will miss, out of this District, one who has been his acquaintance since 1806. This was Andrew Prindle. The previous year he began to "journey towards the south country," where he remained for ten years travelling, besides the St. Lawrence Circuit, the Black River, where he was this and the next year;

Seneca, Bloomfield, two years; Genesee, Batavia, two years; Lewiston, St. Lawrence. The only incident of any interest that we have gleaned relative to that lengthened sojourn out of his native province, occurred while he labored on the Lewiston Circuit. His family's residence was somewhere near where Lockport now stands. As was then very common, they were but indifferently supplied with necessaries in general, especially fuel. In this emergency, a half-grown (or perhaps we ought to say over-grown) young lad, though not a member, felt strongly for their destitution, and went round and "warned out" the neighbors to a "wood bee" to procure the preacher's winter fuel. The response was general, and a large supply of wood was obtained. The lad who gave this incipient evidence of talent for the management of the Church's temporalities, is now no other than the Reverend Thomas Carlton, D.D., senior book-agent at the Methodist Book Concern, New York! But we must now pass to—

THE BORDER CIRCUITS.

(*New England Conference.*)

Stanstead and St. Francis—Zenas Adams, Wilder Mack.

(*New York Conference.*)

Dunham—James Cowel.

399. The first of the three names mentioned above embraces a patronymic remembered by Canadian Methodists with pleasing associations. His eldest brother has been recently before the reader, in the person of the then fervent and laborious, and is now known by Canadians as the venerable Ezra Adams. Our subject was the father of the now sainted Charlotte Adams, a most indefatigable and useful missionary school-teacher among the Indians of the north; as also the uncle of the late Mrs. Thomas Hurlburt, famed in our missionary annals, and of two ladies by the name of

Adams, long identified with the work of Wesleyan female education.

400. We may say, in brief, that Zenas Adams, like his brother Ezra, was born in the township of Ascott, Lower Canada, where he likewise was converted in the same revival. The development of his preaching talents to a state of ripeness for going out into the field, found him residing in New England, where he was called into the work, and in connection with that Conference in the year 1814, four year before our present date. His Circuit had been Newhaven and Danville, upon each of which he remained two years.

401. This year he returned, or was appointed to, his native country and home—a proof that he was not wholly without honor there. The Minutes say that these two brethren, Adams and Mack, began the year with 124 members, and ended with 229—a net increase of 105; no inconsiderable number, considering that there were others now bidding for their suffrages.

402. The next year after the one of which we write, Mr. A. was appointed to Unity, Vermont. His health failing, the next six years he was in a superannuated or supernumerary relation. In 1826 he was made effective, and labored on the Salsbury and Meymouth Circuits a period of three years. His last Circuit was on the Boston District. In 1829 he located, and soon after came to Upper Canada, and settled in Esquesing, near Acton, where he remained, rendering service as a local minister, till his death, the precise date of which I have failed to determine.

403. The additional particulars relative to this good and amiable servant of Christ, are furnished by the ready pen of his niece, Miss Mary E. Adams, of the Wesleyan Ladies College, Hamilton. Miss Adams premises:

404. "I can only avail myself at present of personal recollections and anecdotes, from the lips, mostly, of those now passed away. I feel quite unable to do justice to my uncle's character, because I only knew him in my childhood and early youth, and I am afraid of appearing to exaggerate his virtues. While, at the same time, I am sure that what is most worthy of record is beyond my reach, and will only appear at the last day.

405. "In person he was of medium height, slight, erect, and lithe in figure, with a rather high and broad forehead, aquiline nose, deep-set, but expressive and kind grey eyes, a large, plain, but flexible mouth, and a general air of refinement and delicacy in person and manners. His voice was rich, and his utterances clear, deliberate, and impressive; but, partly through weakness of the lungs, and partly from a habit acquired through timidity in his early efforts, his pulpit manner was somewhat laboured and unpleasant, until he became fired with his subject, when manner was forgotten in the strong and burning truths uttered.

406. "He was constitutionally sensitive, and even irritable, but accustomed to self-control, thoughtful and given to reticence, but genial and affectionate. There was about him a quaint and quiet humor, which was very pleasing, and which often told with particular force on the platform, and in private circles; but I do not remember that it ever appeared in the pulpit, where, however animated, he was habitually grave and solemn.

407. "His early education was limited by the scarcity of privileges in Lower Canada during his youth. But the opportunities which he had were seized with avidity; and by the aid of self-help principally, he obtained what might be termed a good English education. His knowledge of

theological subjects was masterly, and was often turned to good account in preventing the inroads of error upon the Church. A glimpse into the texture of his mind may be obtained from the circumstance of his first decided conviction for sin, having resulted from the reading of Rollin's Ancient History when a lad. The violence and misery which attended the history of our race were traced by him to sin. He saw that its ramifications extended everywhere. He detected them in himself, and 'an horror of great darkness settled upon him.' These truths he had not been accustomed to hear preached.

408. "He was converted at a Quarterly Meeting to which he went at a great distance; and the American minister who presided at it immediately called him out into the active work. He commenced the itinerancy at the age of nineteen. He only left when his health became so shattered by severe labors as to threaten immediate death. When he retired he declined the superannuated ministers' allowance, saying that when he could no longer serve the cause of God he would not become a burden to it.

409. "He returned to his friends in Canada apparently dying of consumption; but, recovering again, to some extent, he continued his labors diligently, mostly in a local capacity, during the remainder of his life. Besides his ministerial labors, he was particularly active in the cause of temperance, and in the prosecution of schemes of education, and in both these ways, by encountering prejudice, he sometimes made temporary enemies.

410. "His style of sermonizing could hardly be called popular; but his sermons were always rich in truth, forcibly put, and often powerful. In his itinerant life he was remarkably successful in winning souls; and, in after times, I

collect distinctly that some of the most gracious revivals I ever witnessed were in connection with his labors.

411. "His powers of argumentation were formidable, enabling him to trace out the most subtle errors, and expose them with great effect. He had a way of dexterously weaving a web of argument about his opponent, and suddenly drawing it up, when the enemy found himself taken in the conclusions. I have known an audience to be carried away with enthusiasm at his complete success on an occasion when dangerous errors were combatted.

412. "He was always earnest, and always lived in view of God and his account. In prayer and class-meetings, I used to think his gifts inimitable. It seemed to me that I never knew any one who took such fast hold of the throne of God. His choice of hymns was peculiar and striking, indicating a sympathy with the greatest, the tenderest, and the most burning truths of our religion.

413. "Whether itinerating or not, he was, by virtue of his commission from God and the warmth of his heart, a true pastor. The sick and the wayward, the toiling and unfortunate blessed him for his ministrations of care and comfort. He understood the hearts of the young, and entered into sympathy with them. I can never forget how he helped us children when we were setting out to be christians.

414. "His last illness, but the crowning of a life of much physical suffering, was severe and rapid in its progress, precluding much conversation, but every word, spoken from out of the burning fever and the agonies of restlessness, was full of meaning, sweet, firm, tender and grateful. The same self-forgetfulness in the good of the church, which marked his life, had its manifestations in his last hours. As to his personal state he was in perfect peace. To a friend, who wished to know

whether he feared the approach of death, he replied, 'Death has for me no sting, the grave no gloom.'

415. "A temperance meeting was in progress in the village where he resided as he lay dying. Some one whispered the news. The meeting was immediately dissolved, and friends and foes hastened to his bedside to obtain his forgiveness or his benediction. He died at the age of fifty-seven." Adding 57 to 1795, the period of his birth, would give as the date of his death, 1832.

416. Of Mr. Adams' colleague in the Stanstead and St. Francis Circuit during the year (1818–19), *Wilder Mack*, what can we say? We observe from the Minutes that he was only just then received on trial, but we can trace him no further. Perhaps he was one of those candidates whom one year's experience of Circuit work convinces that the itinerant ministry is not their vocation. A letter of inquiry to an old Methodist who knew this field of labor at this time, has failed to meet with a response.

417. The *Dunham* Circuit had but one preacher. His is a name new to Canada, but a patronymic which Mr. Case loved to dwell on, in the person of "Mother Covel," whose home he located among the Catskill Mountains. This same James Covel, the Dunham Circuit preacher for 1818–19, we opine was her grandson, and son of one or other of her two little boys whom she consecrated to God while they were asleep upon the bed, after she had found the peace of God, both of whom became preachers in their devoted mother's life-time. Several of this name, all related, we imagine, appear enrolled in the General Minutes as ministers of the Church for two or three generations. As we have to part company with Mr. Covel at the end of this Conference year, we close by furnishing his official obituary, as found in the Minutes of 1845:—

418. "James Covel, jr., was the son of the Rev. James Covel, formerly a travelling minister in the New York Conference. He was born in the town of Marble Head, Mass., Sep. 4, 1796; and was converted and united with the M. E. Church in 1813. About two years after this he received license as a local preacher, and was employed by the Presiding Elder to travel the Litchfield Circuit, Conn. In June, 1816, he was admitted on trial in the travelling connexion; and the two following years he travelled on the Pittsfield Circuit, Mass., and Brandon, Vt. In the year 1818 he was admitted into full connexion, and ordained a deacon; and was appointed to travel on the Dunham Circuit, Canada; and in the year following he was sent to St. Albans. In 1820 he was ordained an elder, and his appointments have since been as follow:—Ticonderoga, St. Albans, Grand Isle, Cherlotte, Peru, Watervliet, Brooklyn, Newburgh, New Windsor, and New York.

419. "In 1828 he was transferred to Troy Conference, and appointed Principal of the Troy Conference Academy. In this situation he remained three years, and was then appointed to travel on Fort Ann Circuit. In 1843 he was stationed in State Street Church in the city of Troy, where he remained until his Master called for him. He died while the Troy Conference was in session at Schenectady, in the forty-ninth year of his age, and the twenty-ninth of his ministry.

420. "His health had been failing for more than a year, but he did not entirely cease from his labors until a few weeks before his death. He was afflicted with a disease of the spine, producing extreme pain in the face, throat and arms, and paralysis of the lower parts of the body and limbs. It is believed that this disorder was greatly increased, and his

death hastened, by going into the water to baptize several persons by immersion, some time in February or March. His sufferings were great before he died, but he bore them with calm resignation to God's will, and died in much peace. He has left a widow and four children to lament their loss.

421. "Brother Covel was generally regarded as a good man, a consistent christian, and a man of sterling integrity. He possessed considerable strength of mind, and was of studious habits. His reading was very extensive, and his literary attainments respectable. As a preacher his talents were above mediocrity. There was nothing splendid in his sermons, but they were listened to with pleasure and profit by all pious and thinking people. His deportment was grave, and his manner dignified. In private his conversrtion was generally very agreeable and edifying. He was a man of an excellent spirit; kind and affectionate; and much beloved by all that knew him." This, then, is another added to the princes and great men who gave some of their youthful vigor to Canada.

422. Before dismissing the consideration of what may be called, for distinction sake, the American section of Canadian Methodism for this ecclesiastical year, we may inform the reader that the closing part of it was signalized by the advent of one of the Bishops of the Methodist Episcopal Church, the venerable Enoch George. It will serve to present the manners of the times, and the spirit and labors of the ministers both in authority and under authority, should we furnish a detailed account of this visit from the pen of one who was his travelling companion through the Province. We refer to the Rev. Alvin Torry, from whose autobiography we have already quoted. Here follow his words:—

423. "Towards the close of this Conference year (1818-19)

Bishop George visited the Canadas, and appointments were published for him through Upper Canada as far north-east as Kingston. He commenced his labors upon the Long Point Circuit, and preached at our Quarterly Meeting for the year, and his visit and preaching were a great blessing to us all. The Bishop, in those days, rode on horseback, as did all other Methodist itinerants; he therefore requested the Presiding Elder of Upper Canada District, Henry Ryan, to furnish him with one of his preachers, that he might accompany him through the Province. Br. Ryan told him to choose for himself, from a number who were attending Quarterly Meeting, and he would have his place supplied during his absence. He accordingly chose me. This pleased me right well, for I now thought I should have an opportunity of profiting by his preaching, praying, and able counsel. Accordingly, we mounted our horses and set off. I found he was in the habit of making remarks upon everything that appeared beautiful and lovely in nature. Occasionally he would relate some facts connected with his history, and which were calculated to interest and benefit myself; yet he always appeared solemn and devotional. When he entered a house to put up for the night he, after speaking with the family in a familiar and faithful manner, would ask for a room to which he might retire; or if he perceived there was no conveniences of this kind, which often happened, he would take his Bible and retire to some grove, where he might read, pray, and meditate undisturbed. During the day on which he preached it was seldom that any one could have access to him until the public services were over.

424. "He was very reserved in conversation, and seemed deeply afflicted with any one, whether of the ministry or laity, who evinced a spirit of levity. I said to him one day:—'Bishop, since entering the ministry I have become

fully satisfied that I cannot do as some of our ministers do —some of them even who are called great ministers. If I allow myself to spend hours in light and trifling conversation, dissipation of mind immediately follows, and the sweet and heavenly influences of Christ are grieved away from my heart. I have spent days in darkness, regretting and repining; and not until I have resolved to be more guarded in future, could I regain the favour of God. Therefore, when I am in such company, or visiting those that think that a minister should spend most of his time in idle chit-chat, I immediately abscond, and spend my leisure time in prayer, or reading the Bible, and such books as I have. For this people complain of me, and say I would be more popular if I were more like themselves, and not so reserved and melancholy.'

425. "After hearing me through, he said:—'You are right. When I first entered the ministry, I found I could not spend my time as even older ministers did, and make that advancement in holiness which the Lord requires of all, both preachers and people. When we are happy in the love of God, we will be cheerful, yet grave and solemn; and such a spirit becomes all people who are so soon to close their probationary existence, and try the realities of eternity.'

426. "'Well,' said he, 'after struggling along for two or three years, I fell in company with an aged minister, who put me on the right track, and I have followed his advice ever since, and been saved! How ministers can pursue a different course—a course popular with many of our people, and preach in demonstration of the spirit, and of power, is more than I can tell. Indeed, their effort is not preaching, but talking, and this is why the people are not more holy; why Zion languishes, and sinners are not saved. Brother, if the

people persecute you for your serious, devotional, retired course, glory in it; but never yield to friend or foe, and God will bless you.'"

427. Both these ministers were, perhaps, a little inclined to asceticism; yet there was a world of truth in what they said to each other. It is the want of watchfulness—of a deeply devotional spirit, and of retirement for the religious study of the Bible, that causes so many ministers to be so utterly powerless for good. But it was the pursuit of an opposite course which made these two servants of Christ, especially the Bishop, so influential in saving souls, with very little of the aids of human learning. In this matter of unction may they have many successors in the ministry of reconciliation! Mr. Torry resumes:—

428. "After the Bishop had performed his mission in the Canadas, we went on board a sloop at Kingston, crossed over Lake Ontario, and landed at Ogdensburgh." [He must have substituted the *Lake* for the River St. Lawrence, if they landed at this latter place.] "From thence we went to Watertown, where I left the Bishop, and steered a direct course for home, at my mother's. My youngest sister, Lydia, had passed over the river death during my absence, but my mother said she believed she had made safe the haven of eternal rest. After spending a few days with my mother, and leaving a part of what the people whom I served had given me for her support, I went on to our Conference, and again received an appointment in Canada."

429. Having disposed of the subject of the American brethren's labors and successes for this year (1818–19), we must turn our attention to the doings and progress of the British Missionaries during the same period, which comprised a part of two ecclesiastical years for them, as their

Conference, which they called a "District Meeting," sat as early as February 13, 1819, while the session of the Genesee Conference for that year did not take place till July 1st of that year. The official report of that District Meeting, given by its Chairman and secretary, will furnish the best introduction to our narrative of the Missionaries and their labors during the time indicated.

430. The Revs. Messrs. Hick and Lusher thus address the Committee: "Having brought the business of our District Meeting to a close, we feel it an incumbent duty to give you every possible information of the state and progress of the work of God in these Provinces. The reason for holding our meeting so early is, that the difficulty and expense of travelling are much greater in the months of May and June than in February; and, consequently, the removal of preachers attended with greater inconveniences then than now. With respect to Bro. Croscombe, who was appointed to preside at our meeting, we would observe, that the immense distance of his Circuit from these Provinces—about 1,500 miles; the great expense of his travelling to Montreal, for the purpose of merely presiding at the meeting; together with his want of information relative to the state of affairs in these Provinces, are sufficient reasons, we trust, for our choosing a Chairman from among ourselves. This, however, we should not have presumed to have done, had not the Committee informed our brethren, (Johnson and Lusher,) when in London, that we were at liberty to do so if circumstances rendered it necessary.

431. "The expenses incurred by the preachers in their different Circuits, during the year that is now past, we fear will appear to you great; but we hope you will be satisfied on this head when we inform you that the account of every

preacher has been strictly examined, and that we are decidedly of opinion that no sums have been drawn for and expended unnecessarily. We rejoice that our labors and expenses have not been in vain. Although we have frequently had to make our way through much opposition from various quarters, yet we have seen of the travail of the Redeemer's soul, and are satisfied and encouraged. Our increase this year, as you will perceive by the Minutes, is 203, —making in the whole 369 members. This is the Lord's doing, and it is marvellous in our eyes.

432. "Our prospects throughout these Provinces wear a brighter prospect than ever: but we want more Missionaries immediately, and which, considering your zeal for the Redeemer's kingdom, and your former promptitude in attending to our requests, we are encouraged to expect you will send us one or more. Bro. De Putron has consented to preach in English, with Bro. Catterick, in the Fort Wellington Circuit, until another Missionary be sent from home. The St. Armand's Circuit is equally imperious in its demands: it is extensive and populous, and many requests have been made to us to enlarge our sphere of action in that part of the Province. And provided another preacher be sent to assist Bro. Richard Pope, in that Circuit, we anticipate the erection of a commodious chapel, as land, stone, and glass, for the building, have already been promised, besides about £120 in money. We therefore most humbly pray the Great Head of the Church may enable you to comply with our request, in sending us two more preachers as soon as convenient. We are aware that this will increase our expenses; but we trust we shall, at all times, endeavour to do all in our power to prevent our being burdensome to the Mission Fund at home. And in order to effect this, we hope, through the Divine

blessing upon our efforts, to adopt such facilities as the local circumstances of our newly-formed circuits will admit.

433. "In consequence of Messrs. Booth and Lusher having laid before the Court of Montreal several documents illustrative of our origin, system, discipline, numbers, &c., &c., we are happy to inform you that the Judges now entertain a correct and high opinion of our respectability and importance as a religious body. It may be necessary to inform you, also, that the Circuit called the '*Cornwall Circuit*' last year, is now denominated the '*Fort Wellington Circuit*,' that being considered the most proper place for the head of it. Brother De Putron will write soon, and give you a statement of his prospects in this country as a *French Missionary*. Meanwhile we observe it was the unanimous opinion of the District Meeting that it would be best for him to labor another year in preaching in the French language, which he intends doing as soon as he is relieved by an English Missionary at Fort Wellington, provided it would meet your approval. The preachers in their respective Circuits will give you a further account of the work of God as soon as they are able.

* * * * * * * * *

"JOHN HICK, *Chairman.*

"ROBT. L. LUSHER, *Secretary.*"

434. It will be perceived from the above that the Missionaries in the Canadas, in District Meeting assembled, not only recommended certain changes in the Stations of the brethren, but proceeded to make them. These also were adopted and acted on by the Committee and Conference at home, as appeared from the Stations published in the forthcoming Minutes of the British Conference for 1818–19, which list we herewith submit:—

435. "THE CANADAS. *Edward Johnston, Chairman.*

Quebec—John Hick.

Melbourne—Richard Williams.

Montreal—Robert L. Lusher.

St. Armand's—Richard Pope.—Another to be sent, if the Committee approve.

Fort Wellington—Thomas Catterick, John De Putron.—Another to be sent, if the Committee approve.

Kingston—Edward Johnston.

Bay Quinte—James Booth. N.B.—Brother J. Booth and Brother Edward Johnston to exchange occasionally.

York—Henry Pope."

436. The supposition we have expressed will be further confirmed, and the operations of the Missionary brethren will be brought to view by the extracts from letters, both printed and original, which we furnish below.

437. The Rev Richard Pope, in a letter dated "St. Armand's, Lower Canada, April 8th, 1818," among other matters, writes as follows to the Committee: "At the District Meeting we found it necessary, after much discussion, to detach St. Armand's from Montreal, and to make it a separate Circuit,—to which Circuit, as you may have seen before the arrival of this, I am appointed. St. Armand's is about fifty miles from Montreal, and is very contiguous to the United States of America. I preach at St. Armand's one-half of my time, and in the township of Dunham the other. At St. Armand's we have twenty-four members in Society, as you may see by our Provincial Minutes,—the most of whom are alive to God. I intend forming a Society at Dunham, the next time I go there, Many, I believe, will embrace the opportunity and join us. Our congregations are large and attentive; and I believe the Lord, by his Spirit, is

working in many of their hearts. Last Sunday, through indisposition of body, I could preach but once: it was a good time, and the Lord was with us indeed. Three persons staid in class, one of whom is deeply convinced of sin, and is earnestly seeking an interest in the Lord Jesus Christ. I hope she will soon experience the pardoning grace of God. Religion once prospered in this neighborhood; but the late unnatural and destructive war between Great Britain and the United States of America gave it a dreadful blow.

438. "Our Circuit affords a pleasing prospect of good being done. We intend, by the help of God, to build a little meeting-house at St. Armand's, as we have, at present, no place large enough to contain the congregation. If the Lord prospers our undertaking, I intend giving you every particular in my next. You will see by our Minutes that another preacher is wanted for this Circuit: this appears essentially necessary. There are many hundreds of our fellow-mortals in the woods of British North America, and in this vicinity, who are destitute of the means of salvation. Surely it is charity of the noblest kind to send to those perishing souls the glorious gospel of the blessed God!

439. "The labor of this Circuit is too much for one man; by endeavoring to attend to every call, I have greatly impaired my health. I have been advised by some of my friends to give up some of my places until I can obtain help; this I cannot do. I cannot resist the cry, 'Come over and help us!' I intend, by the help of God, to do all I can till I have some one to help me. I have been for two days confined to my room, having taken a severe cold; and although at present I am scarcely capable of writing, I expect in a day or two to be able to pursue my usual labors. I can truly say my soul is engaged in this noble employment of 'preaching

the unsearchable riches of Christ:' a work for which none is too great or too high. I delight in the sacred employment of the sanctuary; I feel a sacred pleasure in dispensing the truths of the Gospel; and I humbly hope and pray that the Lord will make me useful. This is the only end worth living for. My time and talents are His, and by His permission I intend devoting them all to Him. My soul has been much blessed in reading the very happy death of that truly great and good man, the late Mr. Fletcher. I think if a few extracts were made, and printed in tracts, they would be made abundantly useful. I read it last Sunday to a number of persons, and it drew tears from their eyes. Brother Lusher is doing well in Montreal; he is a worthy brother. I think he will do honor to our cause in Canada. Our District Meeting was a time of much good, every brother went to his appointment determined to be useful in the cause of God. We expect a good year this year. I implore an interest in your prayers, and hope soon to hear from you."

440. The above extract gives us some light relative to the condition and character of the two brethren, Messrs. R. Pope and Lusher; and of the prospects on the two Circuits, St. Armand's and Montreal; and tends to show that, whatever false position the Missionaries may in some cases, through misinformation, have assumed, their spirit, labours, and sacrifices were above all praise, and worthy of imitation in all time.

441. We have no particulars relative to Quebec during this year. The Minutes show that there was a nett increase in the Society of fourteen; and Mr. Langlois states in his manuscript journal that during Mr. Hick's three years' labor, of which this was the second, "the Society was greatly increased." For some cause unexplained, Mr. Williams, on the Melbourne Circuit, returned less by fifteen at the close of this year than he made the year before.

442. The Fort Wellington Circuit, under the labors of Messrs. Catterick and De Putron, went up in numbers from 104 to 140. These two brethren proved themselves very exemplary and laborious. When the writer travelled through that region of country sixteen years after, Mr. Catterick was remembered as the gentleman in manners, and the able preacher; Mr. De Putron also as a person of great simplicity, piety, and devotion to his work. He formed a class in the north-west corner of the township of Matilda, on a tiny branch of the Nation River, at the house of a Mr. George Coons—a position to be reached at that day only by going through the deepest mire and swamps.

443. The following extracts from an original letter, addressed by the now venerable Henry Pope, Halifax, N.S., to the author, will set before the reader the motives and plans of the Missionary brethren relative to the western part of Upper Canada, and reveal somewhat the doings of the more western laborers, especially of Mr. Pope himself, who seems to have been a sort of pioneer among them, whose push and perseverance furnish noble subjects of imitation to our rising ministry.

444. Let us listen to Mr. Pope. "While I was on the Cornwall Circuit we had a Missionary stationed at Kingston, the Rev. Thomas Catterick, who came down to Cornwall in February, 1818, that we might travel together to our District Meeting, to be holden in Montreal. As I had an excellent horse and sleigh, he took a seat with me. When we were leaving Cornwall we were informed the ice on the river was *very good* and as smooth as glass, but we were told to be very careful when we came to Block House Point. As we were constantly conversing, and the horse going swiftly, we were at the Point and encompassed with danger without our

thinking of the caution that had been given us, Who can imagine how we felt when we found we were in the midst of air holes, with only just room for the horse to go between them! I thought it would not be well to stop a moment, and yet did not know which way to guide the animal. Most assuredly our Heavenly Father, in mercy, preserved us for future service in the vineyard. I can never contemplate that danger without astonishment at our deliverance, and grateful praise to our blessed Deliverer.

445. "At our District Meeting, or 'Conference,' as we called our Annual Session, I was appointed to Niagara, and brother Catterick to succeed me at Cornwall. According to our arrangement, my horse, sleigh, and robes were transferred to him at Kingston, for his use on the Circuit I was about to leave. It was Wednesday evening, the 4th of March, when I was ready to leave Kingston, and the snow was going off fast. The stage had left not long before I was ready to avail myself of it, and it was deemed important not to wait another week for it." (Only think of the wonderful facility of a *weekly* stage between Kingston and Toronto!) "I therefore took a few articles that were absolutely necessary, and went to the market-place, to see if I could get a lift as far as the Bay of Quinte in a return market sleigh. I found one going—within five minutes—twenty-six miles on my road, and the driver quite willing to take me. It was then about sundown, and at eleven o'clock, p.m., we arrived at his house,—a Methodist family,—where I was received and treated as if I were St. Paul. The next morning, just as we had finished prayers and breakfast, a sleigh, with a good span of horses, came to the door. The owner, who was also a Methodist, was already informed about me. By half-past two, p.m., I found myself at Belleville, fifty-six miles on my way. As

there was a large sleigh, with a strong team, to leave late in the evening, for Col. Rogers's neighborhood," (now Grafton) "I made up my mind to take passage in it, as I had obtained at Kingston an introduction to that gentleman," (who was a life-long friend of Methodist preachers.) "As it would be late in the evening before we would start, I was requested to preach in a large room at the tavern. Of course I complied. But when I had concluded I was told the sleigh had left—the persons going in it being of a jovial description, they did not wish to have their mirth interrupted by the presence of a Methodist preacher. On Friday, the 6th, I went to a farm house on the hill, to hire a person to take me to Col. Rogers'. One of the farmer's best horses being lame, he could not take me. Being at a loss where to apply next, and feeling my disappointment, I walked thoughtfully towards the road-gate, when I heard the sound of sleigh-bells coming up the hill from the village. In a few minutes an excellent sleigh and a fine span of horses were close to me. Feeling impressed that the gentleman—who was alone in this large vehicle—was going to York, I made known to him how I was circumstanced. He did not hesitate a moment, but acted like a Christian and a gentleman, saying, 'I wish to do as I would be done unto: step in and take a seat.' When I told him I had some articles in the village, he turned his horses quickly to get them: and then, all being right, we started at a fine rate, and by Sunday morning we were safe at York. The gentleman to whom I was indebted for this noble act of kindness was *Henry Boulton*, Esq., Solicitor-General of Upper Canada.

446. "In the evening I heard an English Independent minister preach," (a Mr. Cook, who was then trying to break ground in York, but failed): "and he announced for me to

preach on Monday evening. As the House of Assembly was then in session, I was honored with the presence of some of its members to hear me."

447. Before going further with the thread of Mr. Pope's narrative, it will be interesting to the reader to give a short episode to his journal, which occurred in York, extracted from another part of his letter. It is slightly retrospective. We give his exact words:

448. "At Cornwall and in the vicinity the people were kind to me, and were attentive to the word of life which I preached to them. The most respectable persons of the town belonged to the Episcopal Church, and, as I used to read Mr. Wesley's abridgement of the English Liturgy, they showed me especial favor. The late Bishop Strachan officiated there before he removed to Toronto; and his amiable lady was there then, her native town, on a visit. Whilst attending my preaching one Sabbath morning, she was deeply impressed under the Word, and I have reason to believe the good she then received was permanent, as more than a year afterwards —on my way to Niagara—the Doctor invited me to breakfast, and I was treated with great kindness by him and his lady."

449. Mr. P. resumes: "On Tuesday morning I left York in the stage for St. Catherines, in company with the Rev. Dr. Adison, of Niagara; Col. Grant and Captain Fredinick, of the 70th Regiment, and we arrived in safety, by the blessing of God, on Wednesday evening, the 11th of March, 1818.

450. "On Wednesday evening, the 4th of March, as I already stated, I went into the market-place, in Kingston, to seek some means of proceeding to Niagara, and in one week I travelled almost 300 miles, preached twice, took breakfast

with Dr. Strachan, prayed with several families, and made many friends.

451. "I called immediately on William" [Hamilton] "Merritt, Esq., to whom I had a letter of introduction. He received me very kindly, and desired me to make his house my home, as my centre of operations for the present. In a short time I was invited to preach at more places than I could supply. My circuit soon included St. Catherines, St. Davids, Queenstown, Niagara, Fort Erie, Thorold (at Mr. George Keefer's), Short Hills, Thirty-Mile Creek, and many other places.

452. "I received great kindness from Mr. VanEvery; George Keefer, Esq., and Wife; Mr. Burgar, near Fort Erie; Timothy Street, of St. David's; John Street, of Short Hills; and from a great many others. I visited Col. Bowen, of Burford, in the month of July, 1818. I found Mr. John Beam and his Wife, Deborah, very kind, and they did all in their power to receive all who wished to hear the Word of Life in their house."

453. Messrs. VanEvery, Keefer, Beam, and a Mr. Gander of Fort Erie, who united with the Wesleyan Society, had been members of the Societies raised by the Episcopal Methodist preachers. No wonder, therefore, if the latter should feel as though an invasion of their ground and Societies was scarcely consistent with the maxim laid down by Mr. Wesley, were "one all the world over," especially as all the places mentioned by Mr. Pope, as taken up by him, were occupied by the others since the beginning of the century. But the Missionaries not viewing the question from the same stand-point, should regard their opposition as unbrotherly.

454. Mr. Pope gives a little escapade which occurred to

him in the region of country of which we now write, which furnishes a rather different version of a little encounter already referred to. To be perfectly just to all, and to reveal the unpleasantness created, we reproduce it.

455. "Soon after my labors commenced at St. Catherines, Elder Ryan honored me with a message, inviting me to meet him at the house of one of his friends. On my arrival I found a prayer-meeting had just commenced, conducted by Bro. George Ferguson. Elder Ryan was in a small room behind that in which the prayer-meeting was held. Bro. Ferguson, seeing me come into the room, gave out the hymn:

'Jesus, great Shepherd of the sheep,
To thee for help we fly;
The little flock in safety keep,
For O! the wolf is nigh.'

And it was amusing to see with what stentorian power Bro. F. went through the next verse—

'He comes with hellish malice full,
To scatter, tear, and slay,' &c.

I was not in the least discomposed, and could not help saying within myself, 'Brother George, you have missed your mark this time: I have not come 'with hellish malice full, to scatter, tear, and slay.' I had heard of Bro. Ferguson, who had belonged to the 100th Regiment, and who was now a zealous, laborious, and useful preacher of the everlasting gospel.

456. "At the close of the prayer-meeting, I was called into the room where the Elder and a few of his office-bearers were assembled. After answering his questions, and stating freely and fully my doings and purposes, he asked me to pray. And in taking my leave he was pleased to say, 'Young man,

I find you of a different spirit and manner from what I had heard and expected.' After thanking him for the compliment, we all shook hands and parted. Bro. Ferguson was not at this fraternal meeting, and of course I cannot say whether he might not think—as sometimes old soldiers do think—that 'discretion is the better part of valour,' he had better keep some distance from the paws of the English wolf. In Thorold, near Bro. Keefer's residence, I took into Society Edmund Stoney and his wife. They had been members of our Society, I believe, in Ireland." They had been members there, and I think Mr. S. was a leader, if not an exhorter. The reader will hereafter meet with him as one of Mr. Case's contemporaries in the Canadian itinerancy.

457. The awkward position of these two legitimate sections of Methodism towards each other in this country at that time, we are pleased to discover, from several little incidents, did not wholly prevent them respectively from confiding in each other's personal worth and ministerial competency. In illustration of this we subjoin a letter addressed to Mr. Pope by the Rev. Thomas Whitehead, whose reasons and object in writing may be gathered from the letter itself, the possession of which I owe to the politeness of Mr. Pope. It is a precious relic, written correctly in Mr. W.'s own plain, round, legible hand-writing. We give it entire, so far as preserved:—

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458. "DEAR SIR,—I beg leave to drop a note to you of a private but interesting nature; I have no doubt you will pay a little attention to it. Jas. A——s, from Nova Scotia, a wheel-wright, ... brother-in-law, who now lives in Queenston, and attends your preaching, was once in good circumstances, but in a cruel manner has got reduced, and is oppressed with a few small

debts; he has lately lost his only son by drowning. His case is sorrowful; unaccustomed to such troubles, he does not support it well. The object, therefore, of this hasty scrawl, is to desire you to call upon him and talk freely with him. He has been tempted to a horrid act of desperation, and would have committed it, but an expression you dropped in preaching came to his mind, and he desisted. You may be of inexpressible service to him. I beg you to be so (kind). I cannot tarry in this place to give him farther advice, and he wants a friend. A perfect silence on the subject I should judge to be the most excellent way.

"Farewell! Yours,

"THOS. WHITEHEAD.

"Rev. Henry Pope, St. Davids."

459. In a letter dated "Fort George, May 28, 1818," and published in the British "Methodist Magazine," much of what we have given is there also stated, besides fuller particulars with regard to other things, for which we cannot well make room. Mr. Pope gives reasons which satisfied his own mind, and were adopted to satisfy the connexion at home, that his labors were needed and beneficial. This part of his letter we reproduce below, with this one remark, that two "Methodist brethren from the United States," who labored on the same ground with himself, were British subjects as well as he. The Rev. I. B. Smith had been naturalized, and spent the war period in Canada. Mr. Ferguson, he has told us himself, had been a British soldier.

460. "The Methodist brethren from the United States scarcely make an attempt in many of the most populous and important places on the frontier, as the resentment which was kindled in our people by the injuries received by the enemy was not extinguished by the termination of the war.

Neither is it likely that ministers from the United States will be acceptable on the frontier as long as there are so many mementos of the extreme sufferings that many of our people endured by repeated invasions. But in the interior of the country they are more acceptable, and in many places very useful."

461. We give the interesting close of Mr. Pope's first year's labors in the Niagara in the words of his own letter to us:—"On the 2nd Feb., 1819, I was united in marriage to Miss Elizabeth Jones, who resided on a fine farm, two miles from Utica City, on the Mohawk River. The Rev. Messrs. Case, Chase, and many other Methodist ministers found a welcome and a comfortable home there on all occasions. Mr. Peter Jones, her father, was a noble, pious, and generous man, extensively known, and respected by all who knew him. About a week after our marriage I had to proceed to Kingston to meet my brother ministers at our Annual Conference. It was not without great difficulty and some danger I finally succeeded in meeting them on the occasion. It was a very open winter: the stage in which I travelled made slow progress, the wheels often sinking down to the hubs; and when at night we arrived at Denmark, we heard that the ice opposite Kingston had broken up and was drifting about, preventing any communication with the place. I therefore left the stage, which was going to Sackett's Harbor, and intended to go down towards Brockville to cross over to Canada. But on the next day Mr. Dickenson, who kept the inn where I stopped, was of opinion the weather would soon turn cold, and that by the time I should arrive at the island opposite Kingston, the ice would again be passable. As I had been acquainted with Mr. Dickenson's sons near Prescott, he kindly offered to send

his waggon to Watertown. I embraced the offer, leaving my trunk with him. The following night it froze very hard, and I was only twenty-five miles from Gravelly Point, but the road was like a ploughed field, and I could obtain no means of conveyance but by horseback, which, on account of the cold, I refused. Tying my muffler around my plaid-cloak, I started long before day on foot, having the Black River on one side, and the gloomy forest on the other. I was at Brownville, four miles on my journey, by break of day. About 2.30 p.m. I reached the water at Gravelly Point, having travelled 25 miles. There is a mile of water to the island, which was quite clear of ice. While in the boat I took a severe cold in my legs, which caused me much pain in travelling the seven miles across the island. Having arrived at a tavern opposite the town, I learned that the water was open in several places, but as the cold was now intense, I cherished the hope of being able to cross over in the morning. I enjoyed a good supper, and after putting my legs in warm water, I slept well all night, and the morning found me as vigorous and elastic as a youth. As it froze very hard during the night, some young men with a hand-sled—one going ahead with a pole to try the ice—ran me across to the town in almost no time. I found my brethren had all arrived before me. It was Saturday, and it was quickly planned that brother Robert L. Lusher, stationed at that time at Montreal, and I should start immediately on horseback for the Bay of Quinte, preach at different chapels the next day, and administer the Lord's Supper."

462. The above account of exemplary heroic daring, brings us to the close of the Missionary brethren's Conference year, which ended at their District Meeting, held in Kingston, Feb. 18, 1818, where we must leave them for the present.

Mr. Pope had gathered in no less than 70 members during his labors in the Niagara country, while his neighbours, Messrs. Smith and Ferguson, lost more than that number. The total gain of the missionaries on their *seven* circuits was 216. The brethren under the direction of the Genesee Conference began the year with 4,731, exclusive of those on the border Circuits, and ended with 5,232, a gain of 501. Their total added to the 229 on the St. Francis and the Stanstead Circuits, joined to the 585, which constituted the strength of the British brethren, made the total number of Methodists in actual membership for the two Canadas the goodly number of 6,046, at the close of the Conference year 1818–19.

1819-20.

463. The starting point, as to place and time, for the Canada brethren connected with the Genesee Conference, for the ensuing year's work of evangelization, was the session of that body commenced in Vienna, Ontario County, New York, July 1st, 1819. The venerable Bishop Roberts presided; and Marmaduke Pearce, a strong man of the Conference, a Presiding Elder, was chosen Secretary—an excellent penman was he.

464. The manuscript journals reveal the position and doings of several of those whose career we are anxious to race. The Rev. Messrs. Case and Ryan, with four others, were chosen "a committee to examine the candidates for admission on trial." Mr. Case and five others were "a Committee to inquire into the state of the Societies within the bounds of the Conference." Andrew Prindle was one of a "committee to take into consideration the Constitution and Address of the Missionary and Bible Society of the

Methodist Episcopal Church"—a work this for which Prindle's legal mind adapted him. Their report was adopted. Thomas Madden and four others were "a committee to take into consideration the important subject "of a Seminary, within the bounds of the Genesee Conference." So early did these so-called illiterate backwoods preachers commence that movement for higher education, which issued in the establishment of Cascnovia Seminary, Lima College, on the American side, and the Upper Canada Academy, or Victoria College, on the Canada side of the lines. Two out of the three members of the "Book Committee for the ensuing year," were Canadian laborers—Messrs. Madden and Peter Jones were associated with the Rev. Zechariah Paddock in this work. Messrs. Case and Ryan were among the *eleven* delegates chosen to attend the next General Conference, to be held the following May, in the city of Baltimore.

465. At this Annual Conference, Ezra Adams and James Jackson from Canada, along with several others from the other side, were "received into full connexion, and elected to deacons' orders." John Tuke, though his time was expired, yet, "not being present, was continued on trial." And developments during the year showed that this continuance of his probation was very judicious. Thomas Harmon, who though he was kept in an anomalous relation to the Conference, being "recommended from the Niagara Circuit," received deacons' orders as a local preacher. His aged compeers say that some avenger of a hereditary feud, dogged the steps of this now man of peace, and hastened his return to the protection of King George. Robert Jeffers, although only a probationer for the travelling ministry, received deacons' orders by virtue of the length of time he had been a local preacher. Two young men, one of whom was a

Canadian, and the otner one ever after belonged to, and has been dear to Canada, were received on trial at this Conference. The former was Thomas Demorest; the latter, the never-to-be-forgotten Franklin Metcalf. But more of both of them anon.

466. We give the stations for Canada, as the last year, by districts, beginning, as then, at the west:—

UPPER CANADA DISTRICT

HENRY RYAN, Presiding Elder.

Detroit,—Truman Dixon
Thames,—Joseph Hickcox.
Westminster,—Alvin Torry.
Long Point,—James Jackson, Wm. W. Rundle.
Ancaster,—George Ferguson, Wm. Jones.
Niagara,—Isaac B. Smith, Daniel Shepherdson.
York,—Samuel Belton.
Yonge Street,—David Youmans

467. The Presiding Elder of this District is still unchanged in person and character, and we only wish we could ever have added, unchangeable. We have no particulars of him, save that we know that Henry Ryan was still doing successful battle for God and souls.

468. In lieu of the two names we miss from the Canada list of preachers for the last year, viz., Alpheus Davis, whom we have already followed to the portals of the skies; and Elias Bowan, to whom we shall give a parting word in the proper place—five new ones have come into the Canada field. These are Truman Dixon, Elijah Boardman, Franklin Metcalf, Thomas Demorest, and Aurora Seagar.

469. The first of these, Truman Dixon, was the appointee to the first, or most western Circuit on our list. He was a

native of Ireland, but was brought up in the United States, near to the village of Rome, N.Y., where he learned the trade of a clothier, and became converted. He was an early friend and fellow-laborer, in a local sphere, of the Rev. Sam. Belton, who, like himself, was a native of Ireland. He was of good personal appearance.

470. Dixon had not had great educational advantages in early life, but his vigorous mind and powers of utterance early distinguished him as the eloquent and popular preacher. He created quite a sensation wherever he preached in his journeys through Canada. He is said to be the first who raised a permanent society, and built a meeting-house in Detroit. He received 30 members from his predecessor and friend, Mr. Belton, and returned himself, at the close of the year, *sixty-six* members. He earned this year a still more responsible position for the next, as we shall see.

471. The able and useful Joseph Hickcox is back in the Thames country, one of his old fields of labor, and destined to be his last in the itinerancy. He was now verging towards his western place of location, of which more in its proper place. We have no particulars of his labors during the year. We observe that he had no increase. Perhaps a farm purchased in Michigan, which must needs be looked after, had somewhat to do with this want of progress.

472. We are glad that the incumbent of Westminster for this year, the Rev. Alvin Torry, has, by his published autobiography, left us nothing to conjecture relative to this field of labor for the Conference year 1819–20. His details are so graphic and interesting, we give them entire, premising that he, not we, is responsible for all the statements and opinions.

473. "On reaching the Westminster Circuit," says Mr. T., "I found a field of labor more extensive than the one I had left." (The Long Point.) "I was placed alone on this Circuit, and as I passed around to the appointments left me by my predecessor" (the devoted Shepherdson), "I found there were continued calls from the newly-settled parts of the country for preaching, and truly could we say, 'The harvest is great, but the labourers are few.' I had but little time for rest. While preaching at a place called Mount Pleasant, from the text, 'Quench not the Spirit,' a young man was awakened and soon converted, who afterwards became a member of the Canada Conference, and, I believe, is still in active service, and an efficient preacher.

474. "We had formed a small society in one of the new settlements, where was but one house convenient for preaching, and this was owned by a brother, who, before he experienced religion and joined our Church, was inclined to Quakerism. His father, who lived near him, was what some term a 'Hickory Quaker.' He was opposed to his son's remaining in the Church, partly because he wished to break up the Methodist Society in the place, and partly because his son had to feed the Minister and his horse. So the old man went to work at his son to convince him that the Old Testament, the Sabbath, baptism, and the sacraments were of no particular use under the present dispensation; and this doctrine which he called Quakerism, he finally made his son believe to be true. On arriving at the settlement I found this brother had been at work with his team on the Sabbath. As I had an appointment for the evening at his house, I called upon him as usual, and perceiving he received me coolly, I sat down, and said to him, 'Brother, I understand you, with your team, work on Sabbath as on other

days.' 'Yes,' he said, 'he thought the Sabbath no better than any other day.' As I cast my eye around the room, I saw the family Bible was gone, and the New Testament had taken its place. 'Well,' I said, 'then you have really embraced Quakerism?' 'Yes; and I wish to withdraw from the M. E. Church.' 'You should have asked for dismission from our Church,' said I, 'before you violated, not only the laws of the Church, but of God and man, in working on the Sabbath. My duty will require me to call you to an account before the Society, and if you do not repent of your sins, and make confession, I shall have to expel you.'

475. "As I closed, he looked at his wife, whose countenance expressed deep trouble, for she was a member of our Society, and had remained unshaken in her faith in the doctrines of Methodism; and after a pause of a few moments he said, to me, 'If you will prove the Old Testament to be the Word of God, the Sabbath a Divine institution, and baptism and the sacraments obligatory under the present dispensation, and meet the objections the Quakers raise against them, I will give up my faith in Quakerism, and acknowledge my wrong; but now I believe it to be right.'

476. "After reflection, I concluded to advertise the people that evening, that at my next visit to them I would prove the authenticity and divinity of the Old Testament; show that the Sabbath, baptism by water, and the sacraments, were as sacred and binding on us now as when first instituted, and meet all other objections the Quakers raised. I therefore set myself at work examining Fox and Barclay, and making myself thoroughly acquainted with the Quaker doctrines. My advertisement spread like wild-fire among the people, and when the evening arrived for me to preach,

the house was crowded with people, some of them from a great distance.

477. "The Quakers had employed a female speaker to meet me—their great champion, Peter Lawson, it was said, not being able to be present. I gave for my text, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works.' I had liberty in speaking, and felt strengthened mightily to explain and enforce the truth of the Bible upon the hearts of the people, and show the sophistry and error of Quakerism.

478. "When I had finished, the female speaker took the floor, but the Spirit did not move long enough for her to make a proper defence of her creed. She soon took her seat. Then rose up the brother who had been led astray from the path of right, and who had sinned against God by believing in Quakerism, and said, 'I am satisfied the Methodists are right, and that I have greatly sinned, and I hope the brethren will forgive me.' His tears showed his sincerity and deep sorrow of heart for having broken the holy commandments of God.

479. "But the Quakers were not willing to give up this matter in this way. So they appointed a meeting in the same neighborhood, and brought on their great champion and defender of their faith, Peter Lawson. I told our brother to be present and hear all that was said, for Mr. Lawson would say all that could be said in defence of his doctrine. He did so, and afterwards said to me, 'I am now more than ever convinced that we are right in reference to the Bible, Sabbath, and Sacraments, and that the Quakers

are wrong.' After this skirmish, Quakerism took leave of this part of the country, and was never heard of more while I remained there, except what was left of 'Old Hickory.'

480. "Still, the Quakers, though they do not believe in war and fighting, resolved on giving me battle if I should again attempt to preach in their principal settlement, which was about thirty miles from the one in which they had made their first attack; and they had noised around that they would rally and make an attack upon me, and they seemed to think they would force me to retreat and be glad to leave that part of the country. Accordingly, before I had time to reach their settlement, they had made bitter complaints of me to the only family we had to call on in that part of the country. Happily, I received timely notice of this, so, going directly to the settlement, I engaged an old building for a short time, fitted it up as a kind of fort to use during our campaign—for I saw we must have a regular fight with them; gave out that I would have a two-days' meeting, embracing the Sabbath, and during which time the Sacrament would be administered; and invited some of my brethren to meet me there, and see what the Lord would do for the Quakers and others of their neighbours who had not embraced their doctrine.

481. "When our meeting began, there was a great rally of Quakers, and others who had come to see how the battle would go. On Saturday we began levelling our artillery at error and the devil's strongholds, and in about twenty-eight hours we had broken the enemy's ranks, and nearly twenty persons—embracing some of the most influential of the settlement—were completely subdued, and fell upon their knees, crying aloud for mercy, and it was not long before the shout of victory rolled up and over the battle-field.

482. "The Lord, in his own way, showed these deluded Quakers that there was power in His gospel to save from error, sin, and death; and that His method of saving men was by sanctification of the Spirit, and the belief of the Bible truths. We organized a Society and erected a church nearly in the centre of their settlement, and in sight of their own; and when I left the Circuit, there was one of the best Societies there that there was in the country; and these *peaceable* Quakers found, by sad experience, that it was bad policy for them to wage war with Methodism.

483. "This was a year of great toil and sacrifice, yet it was a good year; for the Lord blessed us, and many souls were saved through the blood of the atonement." The Minutes, however, make the net increase but twenty.

484. We must pass on eastward from Mr. Torry's present field of labor to his last year's Circuit—the Long Point. His last year's colleague, Jas. Jackson, was the preacher in charge; and Wm. M. Rundle was brought up from Yonge Street, where he was the preceding year, to this Western part of the Upper Province. But we have in reality learned no particulars, from any source, relative to these two brethren, or their work for the year,—only that the Minutes indicate that, after all deductions, they reported an increase of seven members, making 511 in all.

485. We pass next down the Lake Erie Shore to the Niagara Peninsula and Circuit, which retains its last year's Superintendent, I. B. Smith; and exchanges its last year's junior preacher, the zealous Ferguson, for the holy, heavenly-minded, but less-demonstrative Shepherdson. Mr. S. is barely remembered now by a few in this part of the country; but we can find none who can recollect any particulars of him or

his work worthy of record. The previous year was one of decrease; this year they make a clear advance of *fourteen*. Their number is 618, making the strongest Circuit, numerically, on the District.

486. We never regretted more the want of the Rev. George Ferguson's manuscript journal, than in commencing to write our account of the Ancaster Circuit for the year (1819-20), of which Circuit Mr. F. has the charge, knowing it records interesting particulars, which we cannot detail without reference to its pages. His fellow-laborer was like minded with himself, and, we might add, like-bodied too, for he was also a man small of stature. This is the youthful preacher whom the people fondly and familiarly designated "Willy Jones." He made his appearance among them clad in a gown—not of silk, but of cotton; and proved himself faithful, affectionate, and emotional. He soon became as much attached to the people as they were to him. Consequently, it was a great cause of grief and alarm to him, when he received an inkling that the Presiding Elder, to oblige another preacher, who was responsible for the supply of the Yonge Street Circuit, but whose family resided on the Ancaster, intended to send the young preacher down there for a time; and he expressed an unwillingness to go. But Mr. Ryan was not the man to allow his purposes to be thwarted. When he arrived at the Quarterly Meeting he was seen to take the refractory helper aside, and a brother overheard something like the following:

Ryan.—"So, Brother Jones, I hear you are unwilling to obey my orders, and go down to Yonge Street!"

Jones.—"I don't know the people down there, and I don't wan't to go, Sir."

Ryan (in a voice that made the little man quail).—"I don't care what you like, you shall go."

This ultimatum decided the matter—the reluctant young man went, and stopped out the time required. On his return he had the good fortune to meet, on the Dundas Street, the kind-hearted Isaac VanNorman, who invited him to go with him for the night, to his residence, on the Middle Road. Glad to be back among his friends, Willy became very jubilant; and as these two brethren rode along in the darkness through the overhanging forest trees, the younger, as they phrased it in those days, "got very happy," and broke forth in praise to God, making the welkin ring with shouts of "Glory! Glory!" Such exhibitions were then very common among the younger and more ardent of those evangelists.

487. The labors of these two fervent minded little men—Ferguson and Jones—did not all evaporate in noise. Their Circuit were up in numbers from 582 to 598 during the year of their joint pastorate.

488. York, during this year, as well as the last, is a charge by itself, and Samuel Belton was brought down from Detroit to supply it—and very much beloved was he by the people. Mr. Belton informed the writer that their meetings were very powerful: not without some instances of what was then called "falling under the power." A somewhat remarkable case of religious catalepsy is referable to this period, which the writer remembers to have heard much talked of at the time, and about which he conversed with Mr. B. many years afterwards. A large family of pious sisters, with their devoted mother, who had been Methodists in the North of Ireland, but who had come by the way of New York, where they had remained a time, and became members of the Methodist Episcosal Church, whence they brought certificates of membership, arrived in Canada about this time, and they united with and remained in connexion with the first-formed Methodist So-

ciety in the town of York. One of these young ladies left the class-meeting one evening before its close, being much drawn out to go and pray by herself. She retired to her bed-room, and was there found by her sisters, on their return, in a sort of trance, which lasted several days—(I think the best of a week, if not longer)—many going in to see her while in that state. She came to her senses in a very much solemnized and happy state of mind. She ever after walked closely with God, never swerving from the church of her choice; giving it several members, and one accomplished minister, in the persons of her children.

489. Despite the liveliness of the York Society meetings, Mr. Belton returned at the end of the year only 43 members, against the 65 of the previous years. Some of these may have been lost by the "alteration of boundaries," but I am inclined to think that it arose entirely from several of the old country members and others transferring themselves to a society which was formed during this Conference year, under the auspices of the British Missionaries. The writer remembers well one of those who left, telling his own mother, who kept to her first religious connections, that "half a score" left with him, and "joined the Missionaries together." *Their* return of members for the beginning of 1820–21, for this place, was 30, while the first formed society had diminished 22. The real augmentation of Methodism, under the labors of the two several sorts of preachers was only *eight*, no very great recommendation of the beneficial results of rival altars. But more of this when we come to look at the other side.

490. Yonge Street is the only remaining circuit of the district to be considered. The Rev. David Youmans was the only preacher appointed to it, according to the published

Minutes. But we have reason to believe that the Rev. David Culp, who appears in the Minutes as a "Superannuated" preacher, assisted Mr. Youmans, at least during a part of his time. The Yonge Street was a four weeks circuit, with two preachers the preceding year. Mr. Youmans was too infirm to do the work of two men. Mr. Culp is remembered by the writer as being often in those parts during the time referred to. And Mr. Van Norman says distinctly that Mr. Culp was the Yonge Street preacher with whom Mr. Jones was forced to exchange, already mentioned. There was also an increase on that circuit during the year, which it is not likely would have been if it had been inadequately supplied.

491. So much for Mr. Ryan's district, we now pass to that of our principal subject, the Rev. Wm. Case. Of himself personally, nothing is gleaned—we therefore proceed to consider the several laborers and their respective circuits. We give their stations below.

LOWER CANADA DISTRICT.

WM. CASE, Presiding Elder.

Montreal,—Aurora Seagar.
Ottawa,—Ezra Adams.
Cornwall,—James G. Peal.
Augusta,—Robert Jeffers, Renaldo M. Evartts, C. N. Flint.
St. Lawrence,—Timothy Goodwin, Thos. Demorest.
Malone,—Charles Northrup.
Bay of Quinte,—Isaac Puffer, James Wilson.
Hallowell,—Thomas Madden, Franklin Metcalf.
Belleville,—John Tuke.
Smith's Creek,—Elijah Boardman.

493. Beginning at Montreal, the eastern extremity of Mr. Case's District, we observe that its last year's incumbent,

Elias Bowen, has left, never to return to the Canadas. This now venerable minister still survives, and we are sorry that his failure to answer our letter of inquiry addressed to him relative to his history since leaving this country, prevents us from doing him all the justice his character deserves. Happily his life has not been hid in a corner, and ourselves with others have had an opportunity to learn somewhat of him. To speak on this subject in a summary way, we are safe in saying that Mr. Bowen had good stations from the first. He early became a Presiding Elder, in which office he continued long, and exerted great influence. His fine natural talents were successfully cultivated by him, so as to win a Doctorate in divinity. He was personable in appearance, and eloquent in speech. He is said to have attained and professed that higher state of grace denominated perfect love. His zeal for, and fidelity to the principles of original Methodism, is said to have led him to speak of some modern innovations in his own country in a manner bordering on bitter uncharitableness. This is said to have especially characterized his jubilee, or fiftieth-year-sermon, in the year 1864, preached before the Oneida Conference, of which he is a superannuated member. It is a pity to have an intended good spoiled by an ill spirit; but in so far as this faithful watchman may have denounced quartette choirs, excluding congregational singing—sitting in prayer-time, succeeding to the scriptural and ancient Methodistical practice of kneeling—and fashionable frivolity in dress supplanting the New Testament plainness of our fathers, aye, and our mothers, too, this writer confesses to a decided sympathy to this lone voice of warning. God be gracious to his venerable servant, and safely conduct him where angels and archangel prostrate themselves, and where all unite in the

song of Moses and of the Lamb, lifting up their voices like the sound of many waters!

494. But we must turn our attention from the retiring incumbent to the incoming appointee to Montreal. This is also a young man from the United States, the western part of New York. Of him it may be truly and literally sung in the touching lines written by Dr. Hunter, on his friend Drummond:—

> "Away from his home and the friends of his youth
> He hasted, the herald of mercy and truth;
> For the love of his Lord, and to seek for the lost,
> Soon, alas, was his fall,—but died at his post."

A touching memorial of him from the pen of his Presiding Elder and friend, Mr. Case, will supercede our looking in any other quarter for information concerning him. The little old tractate which lies before me is somewhat mutilated, but enough remains to make out a connected history.

495. "AURORA SEAGAR, the third son of Mr. Micha Seagar, was born in Simsbury, Connecticut, February 21st, 1795. From his journal and letters we extract principally the following memoir."

496. From Mr. Case's tract, the first ten pages of which are very much torn, we decipher and condense the following statement relative to his history and exercises before his conversion, namely, that "from early childhood he was impressed with a sense of future rewards and punishments;" and that in boyhood, "while walking in the fields just at evening, he was visited with such a sense of God's love in giving his Son to die, &c., that he gave vent to his feelings in a flood of tears." Still he remained without justification and regenerating grace, passing in the meantime through strong exercise of mind. "About the 1st of December,

1809, he went to Hartford Grammar School, where he remained till May, 1811. His thirst for science induced him to apply with the utmost assiduity to his studies," in which his profiting was great. Despite his absorbing ambition for literary distinction, he confesses to being very much impressed with the character of the pious mistress of the family where he boarded, which, however, was somewhat neutralized by her mistaken love of pageantry and pleasure. His studious career was somewhat checked by the request of his father to take a school at Barkhamsted. "Thence he went to Phelps, Ontario County, New York, to which place his father soon after removed. Here, also, he engaged as teacher in a school. On his arrival in Phelps, in 1812, it appears he had considerably thrown off the restraints of religion, and indulged in the fashionable amusements of the gay, and particularly that of dancing, of which he became immoderately fond. In this situation he found himself surrounded by the Methodists; but these people he despised in his heart, and declared he believed it to be wrong to attend their meetings, especially on the Lord's day." Still he was "surprised to find that several of these fanatics died in full assurance of faith." He says, "I pursued my favorite amusement of dancing without much check until the latter part of 1814, when I began again to ascertain some scruples of its propriety." About this time he speaks of "falling into other vices, which he greatly deplores."

497. "On the 21st of February, 1815, being twenty years of age, he went into the school-room for the purpose of reflection," and "entered into several resolutions for the better regulation of his future life." These stand recorded on his journal, and comprise two things, first, to devote himself to God in a virtuous and pious course; second, to devote his

time to study, and the means of obtaining useful knowledge. The latter he proposed to pursue for the first five years, after which, should his life be continued, he designed to settle in life. But he soon swerved from his pious resolution," and tried the impracticable attempt of serving God and Mammon.

498. "We now proceed to the interesting circumstances of his conversion. He states that in his ardent pursuit of literary attainment, 'I met a young man who had been as ambitious of literary distinction as myself. The similarity of his former case and mine, prepossessed me in his favour. The affability and gentleness of his manners, together with his literary genius and acquirements, gave me a high respect for him, though he belonged to the Methodists. He advised me to take such steps as would answer *a better and an enduring substance.*'"

499. "This conversation, it appears, wrought seriously on his mind; so much so, that he thought of attending the Confirmation that was to be held by the Bishop of the Protessant Episcopal Church the ensuing August." That he might appear in mock not pretension of sanctity, he labored for a preparation of mind before he should openly profess before God and man his intention to lead a new life. He still found that his mind was as much indisposed to good as ever. He observes, "Though my judgment approved of what was right, my heart was not free to do it. All my ideas were cold speculations, leaving the heart untouched. I went into the woods in the evening to pray, but I performed the duty with coldness. The address of the Bishop at the time of Confirmation was pathetic, and bore with some weight on my mind, and the idea of having devoted myself to God still more so."

500. "In September he attended a Quarterly Meeting, where he was much mortified that his brother should go into lovefeast. 'For,' he observes, 'though I was measurably divested of prejudice, I was not of pride.' His brother was then in a low state of health, and on further reflection he felt condemned that there should be in him an unwillingness that that brother should obtain a preparation for eternity though it were by the means of the Methodists.

501. "In November, for the first time, he tarried in class-meeting to hear the experience of the pious, and afterward spent the evening, till midnight, with the above young man" —the one so frequently mentioned already.

502. "'The many good instructions,' says he, 'which this young preacher afforded, in advising me how to flee from the wrath to come, I shall never forget. From this time I began to love the company and converse of Christians—choosing this rather than the company of gay associates.' In December he made a visit to the house of 'Squire Cand. Here Aurora let drop a word or two on his own religious state. On which Mr. C., adapting his discourse to his case, he was unable any longer to conceal his emotions, but gave vent to them by weeping. Mr. C. knelt down, and most feelingly addressed a throne of grace on his behalf. Soon after he attended a meeting where the Sacrament was administered. Here, for the first time, he commemorated the sufferings of the Saviour. On returning to his seat, he thought of Judas, into whom Satan entered after taking the sop, and he trembled least his case should be similar.

503. "Till the 20th of January, his mind continued in a state of alternate hope and fear. But now his redemption drew nigh, for the next day was the day of his salvation. His last struggle we will give in his own words: 'On the 21st of

January, I went into the house of God. Forlorn and distressed, I raised my voice to heaven for deliverance. Still, I seemed to sink deeper and deeper into trouble, but I continued to cry to God in silent and constant prayer during the service, which lasted two hours. After this, the mourners kneeled down in a circle, and petitions were offered in their behalf till the going down of the sun. Nor was prayer made in vain ; for five, one after another, arose and declared what God had done for their souls. While Jesus was thus passing along, I begged by the way side, but yet all was dark; and when I arose from my knees, I was hardly able to stand, my strength was so exhausted by the struggle. In the evening we again assembled for prayer, but, after meeting was over, I found myself still wretched—and coming home under this burthen, I sat down to bewail my misery; *but in the midst of this darkness, the day-spring from on high seemed to visit me, and whisper peace to my sin-sick soul.* The first I recollect of the change in my feelings, I was singing a hymn. My joy continued to increase, accompanied with love to the souls of men.'

504. "He resolved to declare this loving-kindness of the Lord to the first whom he should meet. This he did to several of his religious friends, who mingled their tears of gratitude with his. In these exercises of love and devotion Aurora continued for some days ; but when he came to consider the state of some of his relatives, his heart was pained with anxiety for their eternal welfare. This was the beginning of that burning zeal for the salvation of men which so distinguished the remainder of his life.

505. "In regard to public duty, the first call appears to have been that of public prayer ; but though several opportunities offered, he declined the expression, feeling himself too

weak to bear the cross. His mind was brought into trouble. Another opportunity having offered, he says, 'I cried to God for help, and refrained from praying that the cross might be lightened, only that I might be emboldened and strengthened to bear it. My request was more than granted; for, in the face of my former companions, I had an easy flow of words, and was as little embarrassed as though I had been responding in a prescribed form.' He afterwards proceeded, as occasion offered, to give a word of exhortation; and such was the acceptability of his efforts, that he was soon urged in many places to come and hold meetings for exhortation and prayer.

506. "His brethren having marked the Christian deportment of this young prophet, and believing that his gifts promised usefulness to the Church, they granted him license to improve those gifts by way of exhortation. This is dated at Phelps, December 8th, 1816. Not long after this he received a letter from Windsor, Conn., stating that his sister, a Mrs. Brown, was far gone in a consumption. He went there on a short visit, intending soon to return. On coming among his former acquaintances, he saw them asleep in their sins, and fastened in the chains of Calvinistic decrees. The spirit of the prophets came upon our beardless Israelite, and he attacked the grim Goliath, and despoiled him of his prey.

507. "From Windsor, April 7th, 1817, he writes: 'I can hardly say I have a moment's respite from labor until want of strength lays me under restraint. I am unable to comply with all the solicitations I meet with. Last week I attended eight meetings, and notwithstanding the extreme badness of the roads, the congregations were large, serious, and attentive. I expected much opposition from the abettors of Calvinism, but many oppressed me with kindness.' A considerable revival took place in that part, and numbers—especially

of the youth—were brought to a knowledge of the truth. The Society in Winterbury was ever after much in his remembrance and affection.

508. "At a Quarterly Meeting held for Granville Circuit, the 20th September, 1817, Bro. Seagar received license to preach, and was immediately employed by the Presiding Elder on that circuit. There he continued to labor till the New York Conference, in May, 1818, when he was admitted on trial in the travelling ministry, and by the Bishop was transferred to the Genesee Conference.

509. "At the Conference in Lansing, he was appointed to the charge of the Clarence Circuit, where he and his colleague labored with much success. Conversions were frequent; sometimes half-a-dozen in a single meeting. During this year about —— were added to the Societies in that circuit.

510. "On this circuit he was brought near to death by a paralytic shock. For some time he considered his release to be near, and such were his foretastes of immortal bliss, that he felt some disappointment when he found himself recovering. In his journal—among much glowing language—he says: 'This was a blessed season to my soul. The emotions that I felt cannot be described. My mind was filled with inexpressible sweetness. Death never before seemed so nigh, and I never felt in such readiness to meet it.'

511. "After a confinement of about two weeks, he began again to mend. The time of the Genesee Conference being now at hand, the preachers being on their way thither, and having little reason to expect that he would be able to attend, he mentions feeling, for the first time, a little inclination to object; but he made his complaint to God, and intreated, if

he were spared, strength might be given him to attend and receive an appointment, that he 'might not live useless.' According to his request, the desire of his heart was given him; for the hospitable friend at Batavia, at whose house he had been nursed in his affliction, took him in his carriage, and brought him eighty miles to the Conference at Vienna.

513. "At that Conference, July, 1819, Bro. Seagar was appointed to Montreal. When he received the appointment he thought it a favorable one, on several accounts—as he would not have to preach often nor ride on horseback, which was injurious in his present weakness: a passage by water might conduce to his health, and a change of air more so.

514. "After tarrying with his friends about two weeks, to recover strength, he took leave of them for his station. The parting was unusually affecting. To the family it appeared more like a burial than a farewell. But to him it was the most affecting, in taking farewell of one whom he always felt it was his duty to honor. 'The precarious state of my health,' he remarks, 'and *his* growing infirmities, render it exceedingly uncertain whether I shall see him again. I now once more exhorted him to seek the salvation of his soul, and said, Receive this as my dying admonition, and strive. He answered, with his eyes suffused with tears, '*I will*;' and I could add no more.'"

515. Let us see how this sick man travelled. "At Sodus he embarked on board a schooner for Ogdensburgh; thence in an open boat to Montreal. On his passage down the river, he passed through the rapids of Longe Sault, Coteau du Lac, Cedres, Split Rock, and the Cascades. 'Here,' said he, 'were appearances both diverting and terrifying. The rainbow formed by the rays of the sun on the spray, afforded a

delightful view. The rocks, which appeared just under the sides of the boat, and which we passed with swiftness, seemed to dart up stream with the rapidity of lightning.'

516. "On his arrival in Montreal, (31st July,) he found his health much better. He took lodgings at Bro. F. F.'s, (Findlay) three miles out of town, a very healthful and delightful situation. In this pious family he was treated with every mark of attention, and they lived in mutual fellowship.

517. "Though he entered his work with feebleness, his strength was gradually mending for about three months. He writes, October 18th: 'I am now able to spend a considerable part of the day in my work. Thanks be to God for his unspeakable kindness!' After this he began to decline, and died two months after,"—thus leaving this station vacant in the middle of the Conference year.

517. "On the 18th of October, Bro. Seagar removed to town, and took board with Bro. E. P. Here he was treated with equal attention and kindness, but various circumstances combined to impair his health. The cold rains of autumn were unfriendly; the room in which he lodged was sometimes necessarily too warm; but what is believed to have materially impaired his health, was 'handing buckets of water at a fire,' of which he speaks in his journal, 'till he was much fatigued.' His last sermon was on the forenoon of Sabbath, December 5th. This was sixteen days before his death. His complaint was an inflammatory catarrh, attended by ulceration, which extended gradually down the trachæ till it reached his lungs, when it terminated life."

518. Long as this notice may have seemed, we have omitted much of great interest. What remains of this little

memorial we shall give in detail, principally for the two following reasons: First, it presents the character of Mr. Case himself, and his conduct to those of whom he had the charge; and, secondly, because we get one glimpse of some fraternal feeling on the part of their Missionary brethren.

519. "For the last five days of Bro. Seagar's illness," says Mr. Case, "I was with him. The following is extracted from my minutes as they were noted. I had heard nothing of his illness till the 12th of December, when I entered the room where he was confined. At this time he was supposed to be getting better, and I did not think it proper to agitate his mind by much conversation. The next morning, he being more composed by rest, I took an opportunity to hold a short conversation with him. I told him we were hoping he would recover; but as all was uncertain, he might mention anything he had on his mind, and I would endeavour to attend to his request. After mentioning some temporal concerns, he added, 'Write to my friends concerning my illness, and inform them, that though others judge I shall recover, yet I think my recovery very doubtful. The Lord is good to me.'

520. "On Friday he called for the Bible, and requested Rev. xxii. 20 might be shown him. When he had seen it, he, with awful solemnity, repeated that response of the Church,—'Amen. Even so, come Lord Jesus.'

521. "On Monday, 20th Dec., we all perceived he must go. He now spoke with difficulty, but he expressed a wish to be understood by the friends, adding, 'I am sure I shall be able.' In about two hours after he appeared to be better, and after taking a little drink he folded his hands on his breast and said, 'Now, let all be called in.' When all had gathered around his bed he commenced hymn 170, page 165,

'When all thy mercies, O my God,' &c. After repeating several verses, requested the whole hymn might be sung. While singing, he attempted to join, but could only repeat softly. He then addressed those present in a most melting and weighty exhortation—pressing them to be faithful to God, and for their encouragement declaring the goodness of God to his own soul. 'Tell my parents and friends,' said he, 'that their loss is my infinite gain.' Then signifying a wish to pray, he drew the covering over his face, and continued some time in prayer. In about an hour, having rested in sleep, he again recovered strength and spoke to me. I asked words he would send to his friends, 'Tell them I hope to meet them in heaven.'

522. "He then mentioned his young acquaintances in Phelps, whom he wished might be 'warned to prepare to meet God.' He then addressed each present, as they stood around, expressing his gratitude for their kindness during his sickness, obtained a promise from each to endeavour to meet him in heaven; and taking leave of them severally by the hand, bade them an affectionate 'farewell.' As we were about to pray, I asked him, 'What is your petition?' He replied, 'I desire full redemption. I have strong confidence in God, he will do it.' After this he spoke with difficulty, but said, 'Every breath is prayer—prayer is the food of my soul—without prayer there is no spiritual life.' I said, 'Aurora, does your spiritual strength increase?' 'Yes, sir,' he replied, 'as my strength increases'—then recollecting, he corrected the sentence, 'as my strength decreases, my spiritual strength increases.'

523. "*Tuesday*—Fails fast, suffers much, but frequently arouses up and speaks of 'heavenly goodness.' Miss S. awaked him by saying, 'You have slept enough!' He

replied, 'O yes, the Lord gives sweet rest to my soul.' At eleven o'clock I had lain down, intending to rise on the first appearance of a change. At 5 o'clock on Tuesday morning, (Wednesday?) he awaked, and said, 'Call brother Case to prayer.' We made our petitions, during which he appeared sensible and devotional. At eight o'clock I said, 'Do you know me, Aurora?' He opened his eyes, and stretching out his arms to me, said, 'O yes, my dear brother, but I can't talk much.' Soon after, while several were standing around, he exclaimed, 'Glory, glory!' After this he requested that I should write to his father. 'What shall I write, Aurora?' 'Thank him for all his kindness, and whatever else benevolence may dictate.' Then, as if he thought himself writing, he said, 'My writing is incoherent —I must stop—now my work is done.—Amen, amen!' We then commenced singing; when we had finished, he said, 'Sing on.' We then sung, 'What now is my object and aim?' A few moments passed, and he requested not to be talked to any more. Mr. Lusher coming in, was requested to pray. After prayer Mr. L. spoke to him, but he was too far gone to answer; and while his brethren were standing around, commending him to God, he calmly passed away, about half-past ten o'clock, 21st December, 1819, being twenty-four years of age.

524. "Thus died this amiable youth—this faithful and successful minister of Christ—an ornament to the Christian doctrine, and a bright example of meekness, condescension, fervour, watchful sobriety, and diligence in study and labour. May a double portion of his spirit fall on his young brethren in the ministry!"

525. Mr. Case adds, "We think it the result of a wise Providence that his death was transferred from Batavia to

Montreal, that Catholics and Protestants might witness a Christian's death. A number were awakened and converted at Montreal by his faithful warnings. Among these was a sensible and sincere Catholic, who seemed to want nothing but to witness a Christian triumphing in death, to complete his convictions of Protestant truths. Being one of those who faithfully attended him in his illness, Seagar's exhortations and triumphant death wrought effectually. That person was converted, and afterward became a member of our Society in Montreal. To be sure he died and was buried on a foreign shore; but in this respect he stands enrolled with some of the Apostles, and with some of the brightest witnesses for the Christian faith—not forgetting the names of Swartz, Whitfield, Fletcher, Coke, Asbury and others."

526. The abrupt termination of our copy of the memorial by mutilation, prevents us from giving the particulars of his interment; but doubtless we are justified in adopting another verse from the "Faithful Sentinel:"—

"The stranger's eye wept that in life's brightest bloom,
One gifted so rarely should sink to the tomb;
For in ardor he led in the van of the host,
And he fell like a soldier—he died at his post."

527. This young man was one of three brothers, all in the ministry of the same Church. The other two—one older and the other younger—still survive, an ornament to the Genesee Conference, of which they are members,—sound and loyal to every part of essential Methodism.

528. Who supplied the rest of the year in Montreal we know not. There was no change in the numbers returned from those of the previous year. The death at his post of this faithful sentinel was a fitting seal to the ministerial

warnings of a succession of evangelists in Montreal, whose mission to that city was now near its close. There was but one more appointment from the Genesee Conference after this.

529. Of the Ottawa Circuit, which lies to the north-westward of Montreal, we have nothing to say by which to detain the reader in his rapid journey over the Lower District. Its last year's incumbent, the Rev. Ezra Adams is still there, and, so far as we know to the contrary, is alone, but plodding on with his usual pious fidelity. He has no considerable increase.

530. Passing across the Glengarry country, from Ottawa to the disputed ground comprised in the Cornwall Circuit we find that the authorities of the Genesee Conference have employed an Englishman to checkmate the Missionaries from his own country, in the person of the compact, soldier-like and enduring James G. Peal. He stood high in the estimation of his Presiding Elder, whom he sometimes amused in the use of aspirates. The solemnity of the following awful text:—"I am hath sent me unto you," was somewhat abated by being read, "High ham," &c. Despite this peculiarity, it was found no improper stroke of policy to send him to this Circuit. On the advent of the Missionaries, the Canadian Societies first declined, and then remained stationary; but this year (1819–20), under the labors of Peal, the numbers advanced from 54 to 113—a nett gain of 59 Further particulars we never learned.

531. The Augusta Circuit has the unusual number of three preachers, against two the preceding year. This was to follow up the tide of emigration now beginning to flow into the newly surveyed townships of Elmsley, Montague,

Marlboro', North Gower, Bathurst, Drummond, Beckwith, and Goulborn, from the older settlements,—from the old country, and from the ranks of the lately discharged soldier who had served in the European and American wars. Perth, on the Tay, and Franktown, in the township of Beckwith, were Government depots for supplies to facilitate the settlement of these latter. Each of the three preachers have been traced beyond the Rideau by the author. They were in addition to Mr. Jeffers, who was there the previous year, and who was this year in charge, Messrs. Evarts and Flint. The Rev. R. E. Tupper, then an observing child in his father's house in Kitley, which was a resting-place in their northward journey, describes Mr. Jeffers as clerical in appearance, precise about such things, with a mind to learn anything; Mr. Evarts, as good-looking and gentlemanly, bearing the name of an attractive preacher, well mounted on a fine black horse; and Mr. Flint, as stocky in person, and bluff in speech—more of an exhorter than preacher; who, however, when thoroughly aroused, would greatly transcend what you would naturally expect of him. The second was an unmarried man, and comparatively young. Flint married a gifted lady in the St. Lawrence Circuit, before he entered Canada. Although much could not yet be done in the newer settlements, in the formation of societies, their gathering in for the year amounted to 105—making the noble membership for the Circuit of 855.

532. We took leave of Malone and its Minister under the heading of the previous year, as we did not then observe that they would cross our path again. As it is, we have no ill record to give. Mr. Northrup's labors resulted in the nett gain of fifteen.

533. St. Lawrence had as its last year's Superintendent, Timothy Goodwin, of whom we have learned nothing of his

year's labors, save that they had a gain of *seventeen*. Nor have we added much to our stock of information about himself personally, only that Mr. Tupper, who afterwards knew him,—as far as a boy could know an adult,—says, "Timothy Goodwin was a nice man." And later still, his colleague, who survives, says he was "kind."

534. Of Mr. Thomas Demorest, Mr. Goodwin's colleague, we have the following short account, based on a very brief letter from himself. He was a native of Canada, "born March 7th, 1798, and truly converted in his fifteenth year, (1813,) and soon after taken into Society by the Rev. Thos. Whitehead, then laboring on the circuit which included Demorestville." He further states, "In 1817 I was appointed Leader by Elder Case, who soon after gave me license to preach. About these days, I preached a little while for Ezra Adams." (Mr. Adams was then somewhat indisposed, and needed assistance.) "In 1817–18, I travelled some months on the Augusta Circuit, under Bro. Puffer." (Mr. Puffer was the only *Conference* appointee to the Circuit that year, and the Presiding Elder had to supply the deficiency as he might.) "And in 1819 I was sent to the St. Lawrence Circuit, under Timothy Goodwin, by the authority of the Genesee Conference."

535. This was the commencement of the public career of one who was considered, in his day, by many, as one of the more advanced preachers of the connexion. One who, first and last, labored long in the field, and who will often cross our path in the course of our historic journey. He still survives.

536. The Bay of Quinte Circuit, which the reader must always remember included the town of Kingston, has its two able ministers of last year—Puffer and Wilson. The un-

answerable doctrinal sermons of the one, and the able, expository, and experimental preaching of the other, seem, however, not to have been sufficient to counteract the consequences of the rivalry within their borders; for they had to report a nett loss at the close of the year of 38 from the roll of their membership. Their British neighbours had a clear gain of 50 within that time. It is fair to conclude that the loss of the one, to some extent at least, went to swell the gains of the other.

537. We have no particulars of the events which befel these brethren, save the one sad visitation of Providence which characterized the year 1819, and which cast a gloom over that region for a long time. The traditions of this event have been transferred to the page of history by Mr. Playter, which we take the liberty of adopting in our pages.

538. "About five weeks after the Conference, and when the preachers from Canada had returned, and had entered on their work, a sad event occurred on the Bay of Quinte Circuit. Although forty years ago, the relation is even now sometimes accompanied with sighs and tears. The preachers, Isaac Puffer and James Wilson, who were appointed to the Circuit, resolved on a special quarterly meeting at the Adolphustown Chapel, on Sunday, August 20th. The meeting was looked forward to with much interest. The work of God was still prospering on the Circuit. The morning was fine, and the sky with scarcely a cloud. While the pious members were coming to the chapel from Ernesttown, Fredricksburgh, and the southern parts of Adolphustown, the members and their families in the northern part and along the Napanee river were also on their way. Adolphustown and more than half of Fredicksburgh are cut in two parts by a narrow bay, called 'Hay Bay,' running in from the

Bay of Quinte waters. The land around the shore was early settled, and the bay is now surrounded by good farm-houses and fertile farms. On the south shore is the chapel; and to get there, all from the north shore must cross the bay. Some had already crossed this morning, and others were about venturing out in boats and canoes. Among the rest, a company of eighteen young persons, most of them pious, and the fruit of the late revival, and belonging to the families living on the shore. They were all dressed in good and modest apparel, as befitted the day and the house and worship of God. Buoyant with the cheerfulness of youth and the emotions of piety, they sang as they stepped into the boat and as they made progress to the other shore. The boat being rather leaky, and so many pressing it too near the water's edge, the water came in and increased fast, and they had no vessel to bail with. Unhappily, the young men did not think of bailing with their clean hats, or did not like to do so, till it was too late. The boat filled and sank, when near the other shore, and these eighteen young men and women went down in the deep water. At the time of crossing, there was a prayer-meeting begun in the chapel by those who came first. One was now engaged in prayer, and had just uttered the petition that it might be 'a day long to be remembered,' when a shriek was heard—another—and another! The prayer was stopped, and some ran up to the pulpit to look out, and saw the youths struggling in the water. All ran to the shore—some plunged in to render assistance. Eight were taken to the shore. Ten bodies were yet in the water. A seine was prepared, and so the bodies of these unhappy youths, a few hours before so blithe and cheerful, were brought dripping to the land. One was not recovered till the next morning. Two young men were drowned and eight young women. Two were of the German family, two

Detlors, one Bogart, one Roblin, one McCoy, one Clarke, one Madden, and one Cole. The grief of the families so suddenly bereaved—gathered together on the shore, gazing on the dead bodies—may be better imagined than described. The grief, too, was partaken of by the large congregation assembled, and by the Minister. No public worship was attended to.

539. "Monday was a day of mourning. News of the disaster soon spread afar, and a great congregation was assembled. Nine coffins were laid in order outside the chapel. One of the corpse was buried in another grave-yard. Mr. Puffer took for his text Job xix. 25–27, 'I know that my Redeemer liveth,' &c. He stood at the door, and tried to preach to those within and without; but was so affected with the catastrophe, the weeping congregation, and the coffined dead before him, that he confessed he could not do justice to the subject on the occasion. But he offered consolation to the stricken families mourning. Next, the coffins of the youthful dead were opened, that the friends and the neighbours and young acquaintenances might take a last look and farewell. Six of the graves were in rotation, and the coffins were placed in the same manner. The others were near departed friends in other parts of the ground. After the reading of the burial service, the graves, one after another, received the dead, and then were closed up again until the day when 'the trumpet shall sound, and the dead shall be raised incorruptible.'"

540. A rural bard,—Andrew, I think, the son of Augustus Short, the somewhat famous local preacher,—embodied the sad catastrophe in some verses, which the writer remembers interested him when he was young and not very critical; and which, whatever their poetic demerits, certainly were not

wanting in tenderness. One single line, lingering in his memory, preserves the names of the two young men who found their death beneath the waves of 'Hay Bay,' along with the eight fair daughters of Canada. Those fine boys were John German and Peter Bogart. German's sister Jane was engulphed along with her fond brother.

541. The Hallowell Circuit, on the opposite side of the Bay of Quinte, although it has no rivalry within its boundaries, and its preachers are two of the ablest within the connexion, has also a large decrease the present year. But this arises from all its Western members, beyond the "Carrying-Place," reverting to the old Smith's Creek Circuit, which was re-constructed at the last Conference, and which at the end of this returned a membership of 203.

542. The two able preachers we referred to were the experienced Madden and a youthful stranger. When Mr. Case was asked by his friend Reynolds, in Belleville, "who is Brother Madden's colleague on the Hallowell Circuit?" he responded, "A beardless boy." But a boy he was, whom he had once seen before, and of whom he was both proud and fond.

543. Of this boy he thus speaks, years after, when a mysterious Providence had suddenly tore him from the affectionate grasp of his friends and brethren, in the midst of his days:—"When I first saw him at the foot of Seneca Lake, he was a youth of about fourteen,—tall, straight, ruddy,—with a countenance cheerful and pleasing. It was a season of prayer, in which a few pious neighbors were assembled for a week evening service; I noticed the ardent spirit in which the lovely youth offered his devotions, as also the modest, affectionate manner of his taking leave of the company; and

I set him down in my mind as a youth of much promise to the Church."

544. Of him Mr. Case further adds:—"Being on my way to Canada, I saw him no more for several years, when I met him at the Bay of Quinte. He had been admitted into the itinerant connexion by the Genesee Conference, and appointed to Canada. In those days young men sought not stations for themselves, but gave their own selves to the Lord and to the Church by the will of God."

545. When this youth arrived in Hallowell village, his appearance was so very juvenile, that an old Methodist gazed at him with surprise, and the youth observed his gaze. Afterwards they became well acquainted, and exceedingly fond of each other. These two opposites came together like a negative and positive: the aged man found his counterpart in the lovely boy, and that boy the paternity his youthful nature demanded in the venerable father. Then the young man ventured to ask: "Father Johnson, what did you think while you looked so hard at me when we first met?" "Why, I thought that timber to make Methodist preachers of, over in the States, must be beginning to be pretty scarce!" He afterwards thought this piece of timber would answer.

546. Some will already surmise that we are writing of Franklin Metcalf,—a name dear to Canadian Methodism, and to all in Canada who knew him. Seven years afterwards the writer saw him for the first time, when his *youthful* had matured into *manly* beauty. He was a little less than six feet in height, straight, symmetrical, lithe, and graceful. His weight would be about 160 lbs. If you want an idea of the contour of his countenance, look at the portrait of the late Rev. Dr. Wilbur Fisk. Imagine that face clothed with the glow of health,—"the native white and red,"—in their most

true and lovely proportions; and a still higher and broader head and forehead, surmounted with an abundant covering of brown hair, inclining to auburn, which he wore in a manner similar to Dr. Fisk; and the whole countenance lighted-up with a genial smile,—and a pair of large, sparkling, dark eyes, —and you have some idea of the young preacher's looks, to whom the ladies flocked in troops—not so much to hear, as to "see." So they phrased it themselves.

547. But this beautiful person was not vain, or flirty, or imprudent; but pure as the virgin snow, prudent, and devout to a degree—going alone, and pouring out his soul to God by the hour. We shall take occasion, farther on, to give our estimate of his talents as a preacher, when you might suppose those talents were matured, if indeed they were not from the first, which we strongly incline to think—like Bunting's—they were. His appearance, manners, and preaching soon began to attract attention; and the first time he came to preach at Missassauga Point, opposite Belleville,—then rejoicing in a large Society, with Father Snider at its head. Mr. Case, with several other preachers of some years' standing, from across the Bay, met him at the school-house. He naturally thought that some of them would preach for him, and intreated they would; but they had come to hear him, and refused. This grieved and intimidated him at first, but his faith and fervor soon rose above every impediment, and he preached with uncommon power and pathos—preached till he fell on his knees, like the people, bathed in tears. The intelligent witness of this scene, who informed the writer, said: "It was well they refused to preach, for not one of them could have preached such a sermon."

548. We are indebted to the Rev. D. C. McDowell (Mr. Metcalf's son-in-law) for the following particulars of his early life, from which we have detained the reader too long:

549. "The late Rev. Franklin Metcalf was born June 6th, 1798, at Worcester, Mass., and moved with his parents, when nine years of age, to Seneca Falls, New York State. His father was an officer in the army during the revolutionary war. The parents belonged to the Baptist Church. The death of his father and a beloved sister, before he was twelve years old, made a deep religious impression on his mind. which never left him. When about fourteen, a revival of religion took place among the Methodists in his vicinity, His mother was opposed to the family attending; and learning that an elder brother was among the penitents, sent Franklin to bring him home: but he also remained to pray. After several nights' earnest seeking for salvation, he obtained such a bright evidence of his acceptance with God, that he often said he never doubted his conversion.

550. "His mother wished him to join the Baptist Church, but finally told him to unite with the Church in which he thought he would have the most assistance in the service of God. She wished him to be baptized by immersion. The struggle between a desire to please his mother—of whom he always spoke with great veneration—and his own conscience, prevented his being baptized at all till after he had entered the ministry: it was then done by pouring." His early study of the vexed baptismal controversey resulted in his becoming one of the most thorough-going Pœdo-Baptists the writer ever knew, and one of the ablest exponents of their principles.

551. Mr. McDowell resumes:—"On leaving school, he chose the profession of medicine, and was articled to a physician, who was an Elder in the Presbyterian Church—a person whom he much respected. With this Dr. B. he completed the study of anatomy." In this he must have been

very thorough, for in this very Hallowell Circuit he preached a sermon which led him to illustrate religious truth by reference to the structure of the human body, which was listened to by the leading physician at the now village of Picton, who pronounced Mr. Metcalf to have the most thorough knowledge of anatomy of any man in the country.

552. "During his medical studies, his convictions were that he was not in his proper sphere; but such was his agreement with the Doctor that he dared not to mention his views on the subject to him. A friend induced him to allow the matter to be broached." (I think he told me this was done by the Presiding Elder of the District.) "Dr. B. kindly released him from his engagement. He was then in his eighteenth or nineteenth year."

553. If Mr. McD. is correct about the early termination of his medical studies, he must have spent a couple of years in a local sphere, and in preparatory study, before going out into the itinerant field. Hallowell was his first appointment, in 1819. The distance between that and 1798—the year of his birth—would make him twenty-one when he came to Canada.

554. The Belleville Circuit, at the beginning of the year of which we write, was supplied by the young preacher who had travelled the Hallowell Circuit the year before, but who had failed to go on to the Conference for reception and ordination. He had made his *debut* on his new Circuit in a manner to excite the expectations of the members. One o the most intelligent—Wm. Irvine—said that "Tuke was good in the pulpit, good in prayer-meeting, good in class, good every way." But alas! some indiscretions on his previous Circuit were brought to light, which resulted in an enquiry and suspension. After his marriage he regained his standing as a local preacher, and, after some years, he was

called out into the circuit work again, as a Chairman's supply; and held a *quasi* relation to the Conference, having received orders, and his name appeared in the Minutes—but he never became a member of that body *de facto*. He will mix with the currrent of our history after a time.

555. His discontinuance created a vacancy on the Belleville Circuit, which it was somewhat difficult to fill. The Circuit was small and limited in resources, and required a single man. But what single man could be found whose preaching ability was sufficient to supply the Belleville pulpit—whose administrative ability was equal to the government of the Circuit—and whose circumspection was sufficient to disarm newly-awakened suspicion? Elder Case thought Mr. Metcalf was the man, and brought him over to this post. Nor was his confidence betrayed. He was soon received as an angel of God; and nine years after, in the first year of the writer's itinerancy, he found that the people never wearied in talking of the modesty, suavity, heavenly-mindedness, and ability of their young minister of that year. The time would fail to tell all the instances we might adduce, illustrative of the truth of this statement.

556. The following incident, furnished by Mr. McDowell, belongs to an early stage of Mr. Metcalf's ministry, and illustrates the aptness and moral courage of the man:—"On the first return of Mr. Metcalf from Canada, to visit his relations, Dr. B.," (his old medical preceptor,) "called on his brother to inquire whether he thought Franklin competent to preach in their (Presbyterian) Church." Mr. Joseph Metcalf would not vouch for him. The invitation, was, however, given and accepted. His text was, 'And the Lord God and his Spirit hath sent me.' After hearing this sermon, the

Doctor concluded he did done no wrong in releasing him from his indentures."

557. A few years afterwards, the writer heard Mr. M. preach the same sermon in the town of York. It was delivered in the presence of a company of preachers, at the request, I then learnt, of the Rev. James Wilson. In the sermon he vindicated the doctrine of a Divine call to the work of the ministry; pointed out the true signs of such a call, which, he said, were grace, gifts of utterance, a gospel zeal, and seals, or fruit; and concluded with directions and encouragements. It was a well argued, lucid, satisfactory discourse, expressed in appropriate language, and delivered with a free and agreeable elocution.

558. The newly re-constructed Smith's Creek Circuit has a new preacher for its incumbent. He is new to the Province and new to the itinerancy—as this is the first year of his travelling under the direction of the Conference. This was *Elijah Boardman*. It is highly probable he had had some experience on a Circuit under a Presiding Elder, as otherwise he would have scarcely been entrusted with the reorganization and government of a Circuit in this important part of Upper Canada; besides, the people of that region spoke of him as a preacher who delivered finished and elaborate discourses.

559. We have searched all the usual sources of information for intelligence relative to his early history or antecedents before he came into this country,—for he was an American,—but have searched in vain. The impression we got of him from the people, in travelling that same tract of country over, ten years after, was, that Boardman was fairly educated, respectable in his demeanor, seriously religious, a textuary, doctrinal preacher, and a little more fashionable in his attire

than Methodist ministers of that day usually were. But he was said to have afterwards passed from that to the opposite extreme. As the story ran, when he came up for Deacon's orders he had on a fashionable dress-coat, instead of the orthodox single-breasted, cut-away coat, then in vogue among the preachers. The Bishop felt it his duty to admonish him of the impropriety, and to extort the promise that he would be more exemplary in time to come. The next year he made his appearance at the annual convocation in true Quaker garb, save that he dispensed with buttons, and used hooks-and-eyes instead. He presented at the end of this year a well-organized and a respectable membership of 203.

560. We turn from this—Mr. Case's District—to inquire after the state of

THE BORDER CIRCUITS.

They appear thus in the Minutes:—

Dunham,—Fitch Reed (New York Conference.)
Stanstead and *St. Francis*,—Squire H. Harkel, and Samuel Norres (New England Conference.)

Dunham Circuit, we suspect, from its change of position, we have several times overlooked, but now we are glad to bring it forward, as it is supplied with a young minister, who afterwards made himself a name in Canada as well as in the United States, whence he came; and because this year we take leave of it as an appointment on the list of any American Conference.

561. We will allow its appointee—*Fitch Reed*—to give an account of himself and of his present year's field of labor. We are sorry, however, to observe, that on opening the package of published "Reminiscences of Itinerant Life," clipped from the newspaper in which they were printed, that Dr.

Reed has failed to send us so much of them as relates to his parentage, early life, and conversion. This much we know, however, that he was born in 1795, of reputable parents, who were of a Calvinistic stock; that he was converted young; and that though educated, like Mr. Metcalf, for the medical profession, for which he was nearly prepared, he began to labor on a Circuit two years before this—in 1817. He says, in the "Explanation" prefixed to his Jubilee Sermon, preached before his Conference,—"Properly speaking, the fiftieth year of my ministry was completed in the fall of 1865, as it was at that season, in the year 1815, that I received my first license to preach, and was immediately employed upon a Circuit by the Presiding Elder—the late Rev. Dr. Bangs—until the ensuing New York Conference. In consequence of a severe illness immediately preceding the Conference, my recommendation for admission was withheld. I was afterwards again employed until the Conference of 1817, when I was duly admitted on trial." The two years preceding his coming to Canada, he was employed on the Suffolk and Sag-Harbor Circuits,—the latter on Long Island, five hundred miles from his Canada appointment. On his way thither, he paid a visit to his parents at home. The rest we allow him to relate in his own words:—

562. "It was an affecting and sad farewell when I bade adieu to my honored parents, to my brothers and sisters, and the dear home of my youth. The distance to the nearest point of my field of labor was about 260 miles, and I could not expect to see my friends again in less than a year. The idea, too, that my father thought it a *cruel wrong* to send me so far from home, and into that rugged, cold country, served to increase the load of sadness upon my heart. In the city of Troy I was glad to meet the stationed preacher,—Wm.

Ross,—who a few years before had travelled the circuit to which I was bound. He gave me much valuable information both of the country and people, and of my route thither and convenient calling places. In the town of Powlett, Vt., which was directly on my way, resided numerous relatives. Here my mother had resided; and here lived her aged mother —my grandmother Edgerton. Though my friends greeted me with great cordiality as a relative, I very soon learnt that they felt grievously afflicted at my supposed heresy. That Sabbath was communion-day in the Congregational Church, of which a great portion of my relatives were members. No one invited me to commune with them, or take any part in the service. My friends had a great desire to hear me preach, as I learned before I left; yet they seemed to lack the courage to propose it. At last my grandmother—a precious saint she was!—asked me to preach in her own house. The house was full, and the Lord very graciously favored me with freedom of thought and utterance, and I was drawn out in tender earnestness in urging upon the people the precious Gospel. Grandmother expressed great surprise and pleasure at my orthodoxy. 'Why, Fitch,' she remarked, 'I don't see but you believe in the Divinity of Christ as well as we!' 'Did you suppose, grandmother, that I did not?' 'Why, yes. I was told the Methodists did not believe this doctrine, and many others that we deem essential.' At the time referred to there was not a single Methodist in the town of Powlett. Some years after, a large Society was formed, and it is now an important station in the Troy Conference. Several of my kin became members.

563. "At length I reached my journey's end. I found the 'king's highway' and the house of Adam Seagar, for both of which I had been directed to inquire. Here I was, within

the dominions of George III. of Great Britain! Coming from another government, which, a few years before, had been in stern hostility to the King and his subjects, would I be received with cordiality and kindness? Would my way be obstructed in the single work of a gospel minister? I had some solicitude, but not many fears. Full nine-tenths of the people within the bounds of my Circuit were from the 'States;' and though loyal to the country of their adoption, they had warm hearts towards the people of their native land. I was soon made to feel as much at home as I had ever felt in any place.

564. "This was what was known as a 'Two-Weeks' Circuit,' on which but one preacher was employed. Dunham Circuit, with the exception of three appointments in Vermont, was within the Canada line, and had fourteen appointments every fourteen days, besides occasional extra appointments as circumstances required. I had, indeed, many more calls than I could possibly attend to. My ordinary travel in each two weeks—once around the Circuit—was *one hundred and fifty miles.* This, considering the condition of the roads, was really more than the travel of some larger districts, of which I have since had some experience.

565. "A word or two about these roads. The face of the country, except a portion bordering on Lake Memphramagog, on the east, was almost a dead level, with here and there a high hill or mountain, like a hay-stack, upon an extended plain. The country was mostly new, and the soil underlaid by what is called *hard-pan.* This, with the small declivity of surface, caused the water to remain a long time on the ground; and the roads, especially in the uncleared forests, were oftentimes next to impassable. Some portions were never hard till stiffened by the frost.

566. "I shall be likely never to forget one memorable occasion. It was on my first round. Miles away from human dwellings, I came to a swamp, directly through which passed my road. It was absolutely appalling to look at; and for a long time I sat upon my horse, undecided what to do. I could not think of turning back, yet to go forward seemed extremely perilous. I lifted my heart in prayer, and sought for Divine guidance and protection. Dismounting, and taking my saddle and saddle-bags upon my shoulders, I made a long line of my bridle, and jumping from root to root, and from stone to stone, as best I could, I led my horse through this terrible slough—absolutely fearing that my poor beast would never reach the farther shore: at one time, indeed, it seemed that he would disappear beneath the mire. He sunk in the mud above his hip bones, so that little was seen of him besides his head and neck. I never ventured through that place again till the frost made it solid, having found another and a safer way. Some distance beyond this I came to a long section of the road where the deep mud concealed a layer of huge stones or rocks, lying in such order, or rather disorder, as to make it both difficult and dangerous to pass over them. Frequently stepping into wedge-like places between the rocks, my horse wrenched every shoe from his feet, and badly injured his hoofs. These and the like occurrences were some of the discomforts of my summer travel. The winter was yet to come. But more than to balance all these things, there awaited me very unexpected and gracious encouragements.

567. "The next day I was met by a man who had come nearly twenty miles to find a minister to preach a funeral sermon. In a new and thriving settlement, a man, in middle life, had suddenly died. It was the first death that had occurred

in the place. The following day, which was Saturday, I went to the place, and found a large and flourishing settlement,—most of the people being from New Hampshire, and of much more than ordinary intelligence and refinement. Every thing wore the aspect of industry and thrift. The whole settlement came together at the funeral, and never before or since have I witnessed such intense and overwhelming interest on such an occasion. They listened as if their very lives depended upon their attention. Though there was general weeping, the people seemed more alarmed by the voice of Providence than that of the preacher. They sat with staring eyes and parted lips, as if each one was ready to cry out, 'What must I do to be saved?' The Holy Spirit was there in mighty power, and I felt that God had begun a work of salvation in that place. Subsequent results proved that it was really so. I returned the next day, in the afternoon, and found the *whole community* under a deep religious concern. I had many fears on leaving them, that, for want of some one to guide and instruct them, they would relapse into indifference. But the Lord took care of His own work. The people came together and kept up their meetings for Conference and prayer till my return in two weeks. Never did I see a revival progress so delightfully, and as I earnestly wished and prayed it might. Almost the entire population of adult age professed and gave good evidence of genuine conversion. I organized a Society, embracing nearly all who thought they were Christians; and it became one of the most promising Societies in the Circuit. Two or three leading men in the settlement—rather aristocratic in their notions—were very strongly prejudiced against an *uneducated* ministry—and they had supposed that all Methodist ministers were uneducated: so to justify their very special respect for me, declared they knew *I had been to College*—they were sure of it the first time they heard me!—

they could easily distinguish a college man from an ignoramus!

568. "Precious revivals occurred at two other points on the east part of the Circuit, and a goodly number were brought to a saving knewledge of God; so that at the close of the year I returned a nett increase in the membership of 78. At one of the appointments, where the interest prevailed, people came to meeting from many miles' distant, almost intolerable as the travelling was throughout nearly the whole summer. They frequently came with ox-teams—the women and children riding on sleds, and the men and boys,—with their pants rolled up—wading through the mud, six or eight miles, so eager were they for the word of life. Meetings in most parts of the Circuit were held in private dwellings. In a few instances we occupied school-houses. The people were too few and too poor for the enterprise of church building.

569. "My *home*—and a pleasant one indeed it was, albeit I could enjoy it only from Saturday afternoon till the next Monday morning, once a fortnight—was with the family of *Adam* and *Eve Seagar:* such were the names of my kind host and hostess. They were Hollanders by descent; and when conversing together, always made use of their mother tongue. They could not have been more affectionate and obliging had they been my own father and mother.

570. "In the vicinity resided a family by the name of *Embury*—parents and children all warm-hearted Methodists. Tarrying with them one night, and the time arriving for family worship, Bro. Embury gave me the Bible and requested me to lead the devotions. On opening the book to read, I noticed it was printed in the English black-letter, and had the appearance otherwise of being very old. On turning to the title-page of the New Testament to learn its date, I found it was

printed in 1611. But what greatly surprised and delighted me was, to find written, in a fair hand, the name of *Philip Embury!* I turned to him and asked if he was related to Philip Embury, the first Methodist preacher who came to America? 'Why, yes!' was his reply; '*he was my father.*' 'And this was his Bible?' 'Yes; he brought it with him to this country in 1760; used it in his family as long as he lived, and in the pulpit when he preached in old John-street Church. His name you see on the title-page was written with his own hand.' I was exceedingly interested, as may well be supposed, and looked upon the old volume as the most precious historical memento I had ever seen. I proposed buying it; to which, to my surprise, Bro. Embury readily consented. I paid him his price, and carried off the precious treasure. Of course I keep it still."

571. As an example of the sort of society—out of the church—to which sometimes he had to address himself, Dr. Reed gives the following:—"Not many miles from St. Armand's, where I had my home, was a settlement known as *Coniac Street*—'Coniac' being a vulgar name for counterfeit money. I was told that every family in that place was concerned in the production of spurious bank-bills. These bills all purported to be on banks in the United States,—the Canadian authorities troubling themselves but little about the matter, so long as their own bills were not counterfeited. The engraver of their plates, and the scribe who filled up the bills I often saw at our meetings. I once met, in Coniac Street, the son of a near neighbour of my father's, who afterwards confessed to me, when I charged him with it, that he was there to purchase '*French Horses*'—another flash name for spurious money. It was supposed that the greater part of the

counterfeit bank-bills circulating at that time in the United States, were manufactured in this region.

572. "Travelling in the winter," says Dr. Reed, "was, in some respects, much more agreeable than in the summer. But for the occasional extreme intensity of the cold, and the frequent want of comfortable lodgings, I should much have preferred the winter to the summer. In the place of deep *mud* I had deeper *snow;* but, for the most part, the roads were kept open and passable by constant travel. Travelling in wheel carriages was quite out of the question at any time. Taking produce to market, and journeys of any considerable length—unless on horseback—were only in the winter, on runners; so that in every direction I found an open and well-beaten path. At my suggestion, the Stewards procured a one-horse sleigh for the use of the preacher, and to be kept as the property of the Circuit. They had the sleigh-box made perfectly water-tight, which answered a very valuable purpose to me afterwards. In that northern latitude the spring opens very suddenly—the immense accumulation of snow wasting away in a few days, and flooding a great part of the country. When I left home for my last round on runners, there was full three feet of solid snow. In one week scarcely any was left, and my *boat* I found of excellent use in *floating*, as it did, through miles of water.

573. "My blessed mother had anticipated my extra needs in this region of cold, and bountifully provided me with warm clothing. Then, in addition to this, I found a buffalo and bear robes were not burdensome in my long and tedious rides, and in the cold night in the open log-houses. Not unfrequently I was all day riding from one appointment to another, without stopping to warm. I shall not be likely ever to forget one particular day—February 1st, 1829. I encountered

all day long the most terrific snow-storm of the winter; I have never, indeed, known but few to equal it. The cold was almost of Arctic intensity, the snow fell most rapidly, and the winds blew and howled in tempest force. Though only fourteen miles to ride, it was quite dusk before I reached my hospitable shelter for the night. The very remembrance of that day is more like a horrible dream than a reality. Had I consented to lie over for a day, as anxious friends urged me to do, I must have omitted at least one appointment—and this my fixed habit and sense of duty would not permit. The almost constant struggle of myself and horse to beat up against the storm, and flounder through the snow-drifts, so stirred our blood as probably saved us both from perishing with the cold. The Lord was our guide and protector that day. It was well for me, perhaps, that I did not at the time apprehend my extreme peril, as I did after it was all over.

574. "Log-houses were the rule in that new country; and though capable of being made tight and comfortable, as if constructed of any other material, they were often far otherwise; and I frequently found it difficult to keep warm even in the presence of a roaring fire. Many of the houses where I lodged had but a single room—parlor, bed-room, and kitchen all in one. Above, however, was the garret; where, when the cold was not too intense, I preferred to spend the night, rather than in a room full of men, women, children, and dogs. A ladder usually led through a trap-door to the upper room. I remember one night—it was very cold—there seemed so little room for me on the lower floor, that I thought best to ascend to the upper lodgings. I found wide openings in the roof directly over my head, through which the stars were plainly seen. I soon fell asleep; but on awaking in the morning I found myself as warm and comfortable as could

be desired. There had been a fall of snow in the night, and enough of it had found its way through the openings on to my bed to form a blanket a foot or more thick. It was this that had kept me warm. When, however, the cold was too sharp, or the house specially open to the weather, I made the floor my bed in front of the fire, where, with saddle-bags for a pillow, and buffalo and bear robes for a covering, and keeping the fire well supplied with wood, I spent the night very comfortably.

575. "I never knew of but a single instance of the conversion of a French Roman Catholic while I was in that country. This was of so interesting a nature as to entitle it to special notice. A young French Canadian had gone to St. Albans, Vt., and engaged to work for a farmer during the summer. Just in the midst of the harvest the young man said to his employer that he was under the necessity of visiting home for a short time, and wanted eight dollars of his wages. My friend told him that he could not possibly spare time then—the most busy period of the season. But the young man very earnestly insisted that it was essential he should go, and he must have eight dollars to take with him—and he seemed unusually anxious and dejected. After being long pressed for a reason, he finally said he had not been to *confession* for a long time, and his burden of sin was so heavy upon him that he could not endure it any longer; and he had so long neglected his duty, it would cost him eight dollars to obtain absolution. 'Oh! in that case,' said my friend, 'I can save you all that expense, and the necessity of going to Canada. I will take you to a place where you will find absolution and peace without any expense to you.' My friend took him that evening to a Methodist prayer-meeting, introduced him to the preacher, and explained his case. He was

found to be under deep conviction, and truly concerned for the salvation of his soul He was instructed in the gospel way, sought and found salvation through the blood of Christ, and went on his way rejoicing.

576. "One of the class-leaders on the Circuit by the name of Kneeland, had once been a zealous Universalist. He was brother of the notorious Abner Kneeland, who figured many years ago, first as a Universalist preacher, then as a Deist, and finally as a public lecturer in defence of blank Atheism. This brother of his, who had prided himself in his perfect readiness to meet death at any time, was called to the bedside of a dying man. It was one of his most intimate and reliable Universalist friends, who, with himself, had often boasted of his courage for such an hour as this. Instead, however, of finding him confident and joyful, he found him in the agonies of despair. He warned his friend Kneeland in most earnest and moving terms, and besought him to fly to Christ for safety while he had life and health. Mr. Kneeland, shocked at what he saw and heard, heeded the timely warning, and became a devoted, faithful, and useful Christian.

577. "There was a flourishing little settlement about twenty miles from the nearest point in my Circuit, and many miles from all other settlements. On a pressing invitation I visited them and preached the first sermon that had ever been preached in that place. In going to and returning from this settlement I passed through one of those terrible swamps so frequently met with in this part of Canada, and so much to be dreaded in the summer season. As it was winter when I passed it I had no fears. I was told of a traveller who *actually lost his horse in the mire.* Unable to rescue his beast, he left him to himself, where two days after he was found, entirely under the mire except his head. Soon after the poor animal died.

578. "Strange as it seemed to me and my friends, the hard work, severe exposures, and poor fare of Dunham Circuit materially contributed to my health and the increase of my physical strength. I would willingly have gone back for another year, had it been so arranged by the authorities of the Church.

579. "The Conference met this year in the City of New York, June 1st. It was later in the season than usual, in consequence of the meeting of the General Conference in the month of May. I bid farewell to my Canada friends, and turned my face once more towards home—'home, sweet home.' On my way I called on the Rev. Wm. Ross to bear to him the cordial greetings of his many warm friends in Canada, where, eight years before, he had greatly endeared himself. Once more I reported myself at the dear old homestead. My father was exceedingly gratified to find my health so much improved, and was disposed to think, I judge, that my treatment had not, after all, been so very 'cruel.' And then, too, it had pleased the Lord to favor us with gracious revivals, and from seventy-five to one hundred souls had been born into the kingdom of grace. But I must haste to meet the Conference."

580. It may seem to some that we have given to Mr. Reed a disproportionately large space to summary as this necessarily is; but it must be remembered that few of the laborers in this country at that day have left any records of their experiences; and, that, when we meet with one that has, it is important to avail ourselves of his descriptions, as they give us an idea of the character and circumstances of his fellow-laborers, and of the state of the country and the Church of which this and following generations would otherwise be ignorant. The reader is advised to keep his eye on this estimable man, as he is destined to be transferred to the Gen-

see Conference, and to be appointed to *Upper* Canada, where *that* Conference had jurisdiction.

581. Of the Stanstead and St. Francis preachers we have no information, save what we have gleaned by the laborious process of turning over the Minutes and noticing the several entries concerning each, which furnish but meagre and dry details. They both seem to have been young men in their probation. Both, however, appear to have left a very good record. Their names were Squire B. Haskell and Samuel Norris. The second held on in the work longer than the first, and, judging from the stations he occupied, must have become the abler man. They had no increase this year.

582. Mr. Haskell was received on trial in 1818, and appointed to Danville, with Mr. Scarrett, late of the Canadas. At the close of this term in the Stanstead Circuit he was ordained deacon, and appointed, in 1820, to Barrie. In 1821 to Barnard alone. In 1822 and 1823 he was stationed in Salisbury. In 1824 at Kingston. In 1825 and 1826 to the Poplin Circuit. The last year of his itinerancy, 1827, was spent at Anamoskeag Falls. The next year he retired from the itinerant work to the ranks of the local preachers, from which we have not learned that he ever came back.

583. Mr. Norris was received on trial at the same time as his colleague, and was appointed that first year to Landaff, in New Hampshire. After leaving Stanstead and St. Francis he supplied Danville one year; Barrie, the same; Malden, one; Weymouth, two; and Newport, two. On the formation of the New Hampshire and Vermont Conference, in 1829, he was comprised within its jurisdiction, and labored successively on Rochester, Salem, Great Falls, and Salisbury —on the first two and last Circuit two years each. In Salisbury he had the venerable Broadhead, one of the planters

of New England, as a sort of "supernumerary" colleague. In 1836 he was on a Mission. The next two years, "Agent for the South Newmarket Methodist Seminary." He received one more appointment, Pembroke and London, and then, in 1840, he became a superannuate; in which venerable relation he remained at our last advices concerning him in 1861. Whether in the Church below or gone to the Church above we have not the means of knowing.

584. This ends our record of the Canada brethren associated with American Conferences. The aggregate of membership under their supervision approached the number of *six thousand*, and comprised an increase of *more than three hundred*. We turn now to the labors and successes of those under the direction of the English Conference.

585. Our last account of the British brethren, (namely for the years 1819–20,) left them assembled at their District Meeting in Kingston, so early as the latter part of the winter of 1819, from which date, practically, the ecclesiastical year, 1819–20, of these colonial missionaries began. Mr. H. Pope says, (in his letter to the author,) "On Tuesday we commenced our Conference." This little "Conference," as they delighted to call it, comprised the following notable men:—Richard Williams, John Hick, Robert L. Lusher, James Booth, Richard Pope, Thomas Catterick, John De Putron. and Henry Pope—eight in all.

586. The first printed account of its proceedings, which is very short, is to be found in the *Methodist Magazine* for 1819, in which it is said: "The Canada District Meeting was held in Kingston, February 18, 1819. The brethren were all in health. The official letter to the Committee states,—'Upon the whole, our prospects are encouraging. 216 have been added to the Societies during the past year, and we

trust that the ensuing year will be crowned with increased success.'"

587. It appears, incidentally, from the official documents given below, that Mr. Williams was elected Chairman, which was afterwards approved by the Conference in England, and Mr. Lusher chosen Secretary. The documents referred to comprise "An Address to the Governor-in-Chief of the Canadas," with his official answer. Such sort of writing is not usually very eager reading, yet as they involve some important historic facts, and embody the avowed principles of these Evangelical laborers and of the Government, we think it best to put them on permanent record.

588. "To his Grace, Charles, Duke of Richmond, Lennox, and Aubigny; Knight of the Most Noble Order of the Garter; Captain General and Governor-in-Chief in and over the Provinces of Lower and Upper Canada, Nova Scotia, New Brunswick, and their Dependencies; Vice-Admiral of the same, &c. &c. &c.:

"The humble Address of the British Wesleyan Missionaries, in connection with the Conference of the people called Methodists, first established by the Rev. John Wesley, deceased:

589. "May it please your Grace,—We, His Majesty's most dutiful and loyal subjects, the British Wesleyan Missionaries, laboring in Lower and Upper Canada, in District Meeting assembled, at Kingston, beg leave at this our first Annual Meeting after our arrival, most humbly to address your Grace, and offer you our heartfelt congratulations on your appointment to the Chief Government and command of these Provinces, and also on your safe passage to the Seat of Government.

590. "The appointment of so distinguished a personage as

your Grace is known to be, both in rank and political experience, cannot fail to excite in us lively emotions of gratitude to His Royal Highness the Prince Regent, who, we have no doubt, has been directed in this instance by the all-wise Providence of God.

591. "We gladly avail ourselves of this opportunity to assure your Grace that both we and the Societies whom we represent, are firmly and unalterably attached to the excellent Constitution of our country; and that in sentiments of the most loyal and affectionate respect for the person, the family, and the Government of our venerable Sovereign, we are not behind any other class of His Majesty's subjects, either in this country or at home. His long affliction we sincerely lament; and for his present and eternal welfare we most fervently pray. The death of our late revered Queen is a dispensation of Providence which has produced suitable emotions of sorrow in our hearts—but these sorrows are alleviated by the pleasing hope of her having entered the regions of celestial glory.

592. "For your Grace we offer up to God our continual supplications, that His richest blessings may rest upon yourself and your family, and also on your administration of the Government of this country. And when He whose throne is in the heavens, and whose kingdom is over all, shall call you from these earthly honors by which you are now distinguished, may He crown you with glory, honor, immortality, and eternal life. With our prayers we shall not fail to connect, as we have ever done, our strenuous exhortations to the people of our charge, that they may be taught, both by precept and example, while they fear God, to honor the King, and all who are placed in authority under him, and to adorn our holy religion by a uniformly peaceable demeanor, and cheerful sub-

jection to lawful authority. In the principles of Christian loyalty we have been instructed by our highly-respected fathers and brethren in the gospel ministry at home: they are embodied in our standing rules of discipline, and we are confirmed in our adherence to them by a thankful recollection of the privileges we enjoy.

593. "We assure your Grace, that in coming to these Provinces we are prompted by an ardent desire to promote the moral and religious improvement of our countrymen and fellow-subjects; to assist in preaching the everlasting Gospel in harmony and peace with those ministers of all denominations who love our Lord Jesus Christ in sincerity; and to become instrumental, through the Divine blessing attending our ministrations, of turning many from darkness to light, and from the power of Satan unto God. With this object before us, we hope to be found in labors abundant, and hereby evince to the world that we desire nothing so much as the happiness and salvation of our fellow-men. We have the honor to be, in behalf of the District Meeting of the Wesleyan Missionaries, your Grace's most devoted, humble servants,

"RICHARD WILLIAMS, *Chairman.*
"ROBERT L. LUSHER, *Secretary.*

"Kingston, March 1, 1819."

594. The answer returned by the Governor-in-Chief gives plain indications of the impressions made upon his mind of the respectability and moral worth of the men who could pen such an address. The answer is as follows :—

"Castle of St. Louis, Quebec,
"19th March, 1819.

"Gentlemen,—I am directed by His Grace the Governor-in-Chief to acknowledge the receipt of the Address from the

British Wesleyan Missionaries, and to request that you will be pleased to offer to the members of that body His Grace's best acknowledgments for their flattering expressions towards him. The spirit of Christian charity, loyalty, and attachment to the Government of our venerable Sovereign, which pervades the whole of their address, leave no doubt on His Grace's mind of the sincerity of their desire to do good, and trusts that efforts so persevered in will meet their due reward.

I have the honor to be,

Gentlemen, your most obedient servant,

"J. READY.

"Rev. R. Williams, and
"Rev. R. L. Lusher."

595. The solicitude expressed in the above Address for the final happiness of this distinguished personage proved in the issue to be very opportune. For his Grace, who had been appointed only the year before to the oversight of all the North American Provinces, was, in a very short time after receiving this address, summoned to his account, under circumstances adapted to excite commiseration for him and his friends. His death occurred while making a tour of exploration through the newly-settled townships to the north of the River Rideau. He had been at the military depot, now known as Perth, and was making his way through to the Ottawa River, when, near where the village of Richmond now stands, which bears his name, in attempting to cross the stream known as 'The Jock,' hydrophobia began to shew itself, which was induced by the bite of a tame fox with which his Grace had been playing some little time before; and being conveyed to a shanty, he died in great agony. The Duke's party was piloted through the woods in this journey, if we have been correctly informed, by the late Captain Adams, of Perth, long an active friend of Methodism in that region, who

gave one son, and two daughters, (these as ministers' wives,) to the itinerancy, and died himself, at a good old age, in hopes of a better resurrection.

596. Some time previously these Missionaries, now assembled in District Meeting, must have received the following instructions from the Committee at home, for about this date a copy of them was remitted to Bishop McKendree by the Secretaries, Revs. Messrs. Bunting, Watson, and Taylor, to show that the authorities in England meant no aggression; yet the appointments now made, necessarily intermingled with the Circuits of the brethren who labored under the direction of American Conferences. The resolutions referred to were as follow:—

597. "*Resolved*—1. That it be recommended to the brethren to preach" (*not* to preach?) "in a chapel which is now jointly occupied with the American brethren, and, for the sake of peace, to pursue their labors separately, and not to continue their labors in any station previously occupied by the American brethren, except when the population is so large or scattered that it is evident a very considerable part of them must be neglected.

598. "*Resolved*—2. That they are to act under the general instructions of the Committee of June 26, 1818, viz:

"1. That it be communicated to the missionaries there that the Conference and the Committee never intended that missionaries sent out by them should invade the societies raised up by the preachers appointed by the American Conference, and to divide them; but that they should communicate the benefits of the Christian ministry to those parts of the country where the inhabitants are destitute of them, and to labor in the towns and villages where the population is so

large that the addition of their labors to those of other ministers is demanded by the moral necessities of the people."

599. On this subject the historian of Canada Methodism holds the following language, the justness of which can scarcely be gainsaid :—"The instructions were of an amicable nature; but the Missionaries were placed in an attitude of aggression, and could not obey them. Holding up a better flag, as they professed in Montreal, Kingston, in the Bay Quinte, and other places, naturally drew away some from the old standard. As to the plea of 'a large population' in the towns and villages of Canada, requiring more Methodist preachers, there was no large population, but only scanty ones. Indeed the whole Protestant provincial population scarcely came up to a second or third-rate English city. The population of Upper Canada was now about 120,000. The Committee wished the Missionaries to live in peace with the Canadian preachers: the latter wished them first to be in a peaceable and brotherly position. Resistance came from one side, aggressive measures from the other. The Committee's resolutions were as water spilt upon the ground."

600. The following list of Stations for the year 1819–20, which appeared in the British Minutes, show the intermingling spoken of above. We take the liberty of transposing the Stations, so as to put them in consecutive geographical order.

THE CANADA DISTRICT.

RICHARD WILLIAMS, Chairman.

Quebec,—John Hick.

Montreal,—Robert L. Lusher.

Melbourne,—John De Putron, French Missionary, who is to return to his Station among the French, as soon as possible.

St. Armand's,—Richard Williams. Brothers Williams and Lusher shall change occasionally.
Fort Wellington,—Thos. Catterick. One more is requested.
Kingston and the Bay of Quinte,—Jas. Booth, Richard Pope.
Perth,—One requested.
Niagara,—Henry Pope.

601. We have no official or other information relative to Quebec, Melbourne, St. Armand's, and their respective incumbents; but the following letter from the Rev. Robert L. Lusher, dated July, 1819, at *Montreal*, gives a particular account of that Circuit, with some reference to general matters:—

602. "With respect to the society committed to my charge, I am happy to say that it is enlarging, and I have reason to believe, in general, prospering in religion. We have now seven classes, containing 105 members, besides a class comprising eight pious soldiers at a French village called Chambly, about 20 miles from Montreal, and which I visit as often as I can, making in the whole 112 members, being an increase of 17 during the last quarter. I was much encouraged in recently visiting the classes, to find a *large majority* of the members walking in the light of God's countenance, and enjoying a scriptural hope of eternal life. Many of them, I believe, are hungering and thirsting after righteousness, even a full conformity to the image of God, and all of them seriously concerned for salvation. In my public addresses to to the people, and in my private interviews with them, I endeavour to deal plainly and faithfully with them, and have the satisfaction to find, that they not only bear it, but desire it. Our congregation continues as large as the chapel will contain, and is at all times deeply serious and attentive. For several Sabbaths lately, as well as formerly, many per-

sons have been obliged to go away, not being able to gain admittance.

603. "On Sabbath morning, at six o'clock, we hold a prayer-meeting in the chapel; at eight o'clock the Sunday-school commences; at half-past ten preaching; at two o'clock in the afternoon, Sunday-school again; and at seven in the evening preaching; we have preaching also on Wednesday evenings at seven o'clock; and prayer-meeting in the chapel on Friday evening. These, besides prayer-meetings in the suburbs, class-meetings, &c., make up our services. Our Sunday School goes on well: we have at present about 120 children attending the school. We have several pious, zealous, and respectable male and female teachers, who have been made very useful to the children, not only as it respects their progress in learning, but in teaching them to love and fear God.

604. "I have another pleasing subject to mention. This morning two respectable young men—Irish Roman Catholics—called upon me, requesting that they might be permitted to join the Society. Upon inquiring into their motives, it appeared they had several times attended our worship, and were struck with the simplicity of our religious services, when contrasted with the pompous ceremonies attending the celebration of the Mass. They had for some time entertained doubts concerning many of the dogmas of the religion in which they had been educated, which it appears had been excited by having ventured to read for themselves the Word of God. I have no reason whatever to suspect their sincerity, as they are young men of good characters, and in respectable circumstances. I therefore invited them to call upon me again, and to attend to all our services, and encou-

raged them to expect to be admitted on trial. May the God of all grace carry forward the work of grace in their hearts!

605. "With respect to the Canadian Catholics, I continue to distribute French Testaments and tracts among them, where, I think, they will not be abused,—but see little fruit." After detailing two or three cases where priestly intimidation to prevent them from reading the Bible, or even coming in contact in the way of business itself with "*un Protestant Minister*," Mr. Lusher concludes by saying,—"I hope when our excellent brother De Putron is relieved from English preaching by the arrival of another Missionary, he will make another zealous effort to enlighten them—a work for which he is so well qualified."

606. The next official communication we meet with, is concerning the next circuit to Montreal, going westward, and gives us some idea of the whereabouts and doings of the Rev. Thomas Catterick, by whom it was written. It is dated "Johnstown, Upper Canada, Feb. 28, 1820." It shows that the British Missionaries did still make use of chapels built by the pioneers from the United States; and the present generation of Methodists in Matilda will see, from the list of names given in connection with the account of the Missionary Anniversary, that the missionaries had sympathisers among the most respectable people of that region,—such as the Gates', Munro's, Frazer's, and Kingsbury's; and there were among them also some whose sympathies have always been supposed to be on the other side,—such as Capts. M. Ault, Philip Dulmage, and Michael Carman. We give the letter:—

607. "FORT WELLINGTON CIRCUIT, CANADA.—As I am now about to leave this circuit, a few observations on its present state will, no doubt, be acceptable. Of late we have been doing well—our prospects of usefulness increases—pre-

judices seem to be dying—and, I trust, the Word of God will soon run and be glorified. On Christmas-day we held a public meeting in the chapel, at Matilda, for the purpose of forming a Missionary Society, to co-operate with that already formed in Montreal. The meeting was large and respectable. We commenced with singing and prayer. I then stated the object and design, and read some pleasing extracts from the last General Report; after which, Mr. Webster was called to the chair. He stated in a very animating and affecting manner, the necessity of Christians of all denominations uniting their efforts in support of Christian Missions; and after pointing out the destitute state of many places—even in these Provinces—with regard to the means of religious instruction, when the British Missionaries first arrived, and the great need of extending the benefits of the Christian Ministry to those settlements which are still nearly or altogether destitute of them, he urged, by a number of important reasons, the necessity of all coming forward to assist in so good a cause.

608. "The following respectable gentlemen took an active part in moving and seconding the resolutions, viz.: Hon. Thos. Frazer, W. F. Gates, Esq., Paul Glassford, Esq., Hugh Munro, Esq., R. D. Frazer, Esq., E. P. Kingsbury, Esq., Capt. M. M. Ault, Capt. P. Dulmage, and Capt. M. Carman. P. Glassford, Esq., was chosen the Treasurer. A Committee and Collectors were also appointed; and at the close of the meeting about £25 were subscribed. Nearly all that were present united in the Society, and the best of feeling seemed to be excited in every breast."

609. The next circuit from which we receive similar informaton is the Kingston and the Bay of Quinte Circuit, and bears date so early as May 24th, 1819,—being a letter

from the Revs. Messrs. Booth and Richard Pope, to the Secretaries. They say:—

610. "We have the pleasure to inform you, that amidst innumerable difficulties and trials, we are happy in God; and although we may never meet you again upon earth, we hope to join you—with our little Canadian charge—in celebrating the praises of God in the upper and better world. May we be faithful unto death, is our constant prayer to God. . . .

611. "Excepting a few newly-added, and a small increase in the members of the Society, we have nothing very animating to communicate respecting the prosperity of God's cause here; yet, considering the peculiar circumstances in which we have been placed, we have no cause to be discouraged. We have upwards of fifty in Society in the Bay of Quinte, and 40 in Kingston, and we hope to witness a great ingathering of souls to Jesus Christ in the Circuit. Our sphere of labor here is very extensive, and our Circuit journey occupies twelve days out of twenty-eight. We have many invitations to preach between 60 and 70 miles beyond our circuit, but are unable to accept them, our hands being full."

612. *Perth*, we have seen, was placed on the list of stations, with "one earnestly requested," but we have no reason to believe that any British Missionary ever went there. How it fared with the operations of this department of Methodism, west of Bay Quinte, will appear from the following extract of a letter from the now venerable Henry Pope to the author.

613. Premising that the reader left him at the Kingston District Meeting, March 1, 1819, we will allow him to speak for himself and his labors:—"The following week I left for Utica; after an adventurous journey reached Mr. Jones's in safety, through the blessing of my Heavenly Father. On

the 7th of March, I and my beloved wife crossed the river at Lewiston, when we parted with Mr. Jones, my father-in-law. We went to reside for some months at Beaver Dam, seven or eight miles back of Lundy's Lane, in the stone-house belonging to Mr. Deacon, close to where the Welland Canal now is. My last Sabbath I think, in that Circuit, was spent in Fort Erie. I preached twice—my *farewell* sermons; and Brother Catterick, my successor in that Circuit, has informed me that Mrs. Staunton, an English lady, was *converted* to God under my ministry that day, and shortly afterwards *died in the Lord.* She was a very respectable looking person. I remember her distinctly. The Lord be for ever praised for his mercy!"

614. To account for what we said relative to Mr. Pope and his labors in York, while writing of the other branch of Methodism in that town, during the Conference year 1819–20, we may remark that his ecclesiastical year terminated earlier at Niagara than theirs. For he informs us in the letter from which I have been quoting, that, "on the 30th of April, 1820, I removed from the Niagara Circuit to Toronto."

615. All the remaining information we have relative to the Missionaries and their affairs during the year of which we write, is a letter from the Rev. Mr. Lusher, dated "Nov. 5, 1819," which specially refers to Montreal, and makes allusion also to other parts of their work. We herewith furnish it:—

616. "I have the pleasure to inform you that the first anniversary meeting of the Auxiliary Missionary Society, formed in this city last year, was held on Monday last, 1st instant, in the Presbyterian Church, the use of which had been kindly and cheerfully granted for the occasion, our own

chapel being too small. The preparatory sermon was preached by Brother Hick, from Quebec, who was also called to the chair at the General Meeting, the following evening. Being the only institution of the kind in this city, it excited great interest, and the meetings were numerously and respectably attended. Twenty-two pounds were collected on the Sunday evening, which, together with the annual subscriptions when received, will, I expect, amount to considerably more than the sum remitted last year. Our Treasurer, Daniel Fisher, Esq., will remit as soon as possible.

617. "I am happy to assure you, that our cause never wore so pleasing and encouraging an aspect in this city before. The work of God is reviving and spreading. We have prayer-meetings in various parts of the city, and they are found by many to be solemn and refreshing seasons. We have near forty prayer-leaders actively engaged. The society is also increasing and growing in grace. And, upon the whole, I feel greatly encouraged in my work.

618. "My dear brethren in the Upper Province, and in country circuits in the Lower Province, are greatly in want of help. Their field of exertion is by far too large for them to cultivate without additional laborers. Oh! that we had more missionaries. May the Lord incline, and enable you to send some soon!"

619. Mr. Playter, who is very good authority in statistics, makes the membership under the pastoral care of the British Missionaries at the close of this Conference year to number *seven hundred and forty-four*. That, added to the 5,991 members under the watch-care of the Methodist Episcopal Church, amounts to the number of 6,735 Methodists in the two Canadas in the summer of 1820.

620. Before entering on the next Conference year, we must follow our principal subject, the Rev. William Case with his co-delegates, to the seat of the American General Conference which was held in Baltimore in the month of May, 1820, where, among other important measures, steps were taken which led to an agreement between the two related bodies, similar to that between Abraham and Lot, viz: that one should go to the "right hand," and the other to the "left hand." As we can scarcely expect to amend Mr. Player's account of the matter, we give it instead of one of our own:—

621. "Bishops George and Roberts, in a verbal communication, called the attention of the Conference to the Methodist affairs in Canada. Numerous petitions and memorials had been prepared and signed in the several circuits of Upper Canada, protesting against the interference of the British preachers, and praying that the ministry of the American preachers, so greatly blessed, might be continued. These documents were now presented to the General Conference. The letter to bishop M'Kendree, from the Missionary Committee, was read. After due consideration, the following resolutions were adopted by the Conference:—

"1. Resolved by the delegates of the annual conferences in General Conference assembled, That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, all except Quebec.

"2. Resolved, &c., That the following address be sent to our brethren in Canada:—

"DEAR BRETHREN:—We have received and read with deep interest the affectionate memorials and addresses from the several circuits in the Provinces of Canada, in which

you have expressed your strong attachment to us, and your ardent desire for the continuance of our ministerial care over you. We most cordially reciprocate the sentiments of brotherly-affection and Christian attachment you have expressed, and pledge ourselves to use our best endeavours for your spiritual and eternal interest.

"We sincerely deprecate those evils of which you complain, and which have grown out of the conduct of the missionaries sent by the British Conference to labour in Canada. Confiding, however, in the integrity of that Conference, and believing they have been misled by partial and erroneous statements, sent by interested persons in Canada, we still hope that the existing embarrasments will be removed, and that an amicable adjustment of this unhappy affair may be brought about.

"We can assure you that no means which, in our opinion, will be likely to produce this desirable result, shall be left untried.

"That you may be convinced that we have neither been inattentive to your interests nor unmindful of the respect due to our British brethren, we beg leave to lay before you a brief statement of what has been done in reference to this subject.

"It is doubtless well known to you that your case was fully laid before us at our last session in this city, and impartially considered in the presence of brothers Black and Bennet, who were sent as representatives by the British Conference; and after hearing all that could be said on both sides of the question, it was resolved most expedient, among other reasons because we understood it was your earnest desire, to continue, as we had done heretofore, our ministerial labours among you. That the British conference might be fully apprised of

the course we had taken an address was sent to them, stating the reasons which had directed our decision in relation to Canada, and requesting that some arrangements might be made for an amicable adjustment of the existing difficulties. To this communication we have received no direct answer.

"Similar communications have been since sent by Bishops M'Kendree and George. The letter sent by Bishop George contained a full development of the affairs of Canada; but neither has an answer to this been received.

"As some of the Circuits have petitioned to have a separate annual Conference in Canada, this subject has been considered, and it is thought to be inexpedient for the present, because, among other reasons, it might prevent that interchange of preachers, so very desirable, and so essential to your prosperity.

"After assuring you of our unabated attachment to you as a branch of the Church over which we are called, in the Providence of God, to extend our oversight, and of our determination, at your earnest request, as well as from a consciousness of imperious duty, to continue to afford you all the ministerial aid in our power, we exhort you to steadfastness in the faith, to unity and love, and to perseverance in all holy obedience.

"3. Resolved, &c., That the following note be inserted in the Discipline, under the twenty-third article of our Church, viz: 'As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be*; and therefore it is expected that all our preachers and people who may be under the British,

or any other government, will behave themselves as peaceable and orderly subjects.'

"4. Resolved, by the delegates of the annual conferences in General Conference assembled, That this Conference address the British Conference on the subject of a mutual exchange of delegates, as representatives of the one Conference to the other."

The first resolution was afterward so modified as to authorize the delegate who might be sent to England to allow the whole of the Lower Province to be given up to the British connection: and then the following was added:—

"5. That the Episcopacy be requested, if practicable, to send a delegate to the British Conference at their next session in July, or at any time thereafter, and furnish him with the requisite instructions, and also to draw on the Book Concern for the amount necessary to defray the expense.

"6. Resolved, &c., That the Episcopacy, by and with the advice and consent of the Genesee Conference, if they judge it expedient previous to the sitting of the next General Conference, shall have authority to establish an annual Conference in Canada."

622. It appears, then, that the General Conference looked upon the Missionary Committee as "misled," and by "interested persons in Canada." Some of the Circuits thought that a separate annual Conference for Canada alone might remove the political objections to the government f the Methodist body in the Province; but the Conference considered the change as too soon. * * * The Conference assured the members they would not leave them, and that they would do everything possible to have the difficulty with the English Conference settled. And to remove or soften the political objection, that the preachers

were of American appointment, if not origin, the Conference expressed their belief that ministers must be subject, and enjoin subjection to the higher powers in the countries in which they dwell.

623. "The Rev. John Emory, of the Baltimore Conference, was appointed delegate to the British Conference to adjust the difficulties concerning Canada, to assure the British Conference of the affection of the American preachers, and to request a regular interchange of representatives from one Conference to the other."

624. It is too soon to inform the reader of the manner in which this delegation was received, and the question at issue treated; as also the course decided on, and, in due time carried, together with the results. Those matters will be better interwoven with the events of the next Conference year—the year

1820-21.

625. The transition from the last to the present Conference year was marked by a session of the Genesee Conference interesting to Canadians. It was appointed, according to the Minutes, to be held at "Niagara, July 20th, 1820." Although the name was the same, the spot was not identical with the one where the Conference of 1812 would have been held but for the outbreak of war. The former was appointed, really, for Warner's Chapel, on a spur of the mountain, near St. David's. The small number of seven Canadian preachers who came did not think worthwhile to occupy the chapel, but held their little Conference, further from the "lines," at the house of a Mr. Swayze, near Beaver Dam. The Conference of which we now write—the one of 1820—was convened, not as Mr. Playter supposed, in the town of Niagara, but in a

meeting-house erected after the war, about 1816 or 1817, not far from the famous battle-ground at Lundy's Lane.

626. The assemblage of the brethren at this Conference was marked by events and circumstances of interest to the laborers on both sides of the waters which divide the two countries. No less than one hundred preachers assembled from the vast extent of the two Canadas, and from across the extended breadth of the "Empire State," to the mountains and rapid torrents of northern Pennsylvania. A tragic event occurred in one of these on the eve of this Conference session.

627. As we are desirous to have the actors in those early scenes to give their own account of the events which transpired under their personal observation, so far as they have left any account, we transcribe the record which the Rev. Dr. George Peck, a member of that assembly, has made of the sad event referred to, by which the brethren from that department of the work seem to have been very much sorrow-stricken.

628. "On arriving at the place, we were overwhelmed with sorrow by receiving the information that Edward Paine had been drowned in the Susquehanna, on his way to the Conference. He was a native of Connecticut, and was born February 8th, 1777, of respectable and pious parents. He was awakened to a sense of his lost condition when about fourteen years of age, by the sudden death of a sister. From this time he set out to seek the Lord, and soon obtained the pardon of his sins, and was enabled to rejoice in the love of God. At fifteen he joined the Baptist Church, of which he continued a member for several years. At length he became acquainted with the doctrines of the M. E. Church, and considering them to be more consistent with the Scriptures than

those of the Church to which he belonged, he withdrew from the Baptists and joined the Methodists.

629. "In 1809, he removed with his family to Waterford, Susquehanna County, Pa. Methodism was at that time in a low state in the place. Brother Paine, who about this period received license to exhort, discovered an uncommon solicitude for the salvation of those around him. He established meetings for prayer and exhortation, and labored day and night to bring the people to the faith of the Gospel; and, to his unspeakable satisfaction, it soon appeared that his labor was not in vain. The few that professed religion took encouragement, and set out with fresh ardour. Awakenings also took place among sinners, and the cry for mercy was soon heard almost in every direction, and in a few months about forty were added to the Society; the wilderness rejoiced, the solitary place was glad, and the desert blossomed as the rose. He was licensed as a local preacher, and extended his labors to the adjacent settlements, where he was made a blessing to many.

630. "After having labored several years in the capacity of a local preacher with great acceptance, he began to be exercised about joining the itinerant connexion, that he might labor more extensively. His motives were undoubtedly pure. At home he possessed a good living, was highly esteemed by his neighbors, was honored with the office of Justice of the Peace, and, above all, was greatly beloved by his family, for whom he felt the strongest attachments. But these, however strong their claims, were insufficient to deter him; and he resolved to sacrifice all for the Church of God and the sons of men! He was admitted on trial in 1818, and travelled two years on Bridgewater Circuit." Not having been yet received into full connexion there is no Conference obituary

of him. We are, therefore, glad to rescue the name of this hero-martyr from oblivion, although less closely within our plan than some others.

631. The following extract from "Wakeley's Heroes of Methodism," further illustrates the difficulties of travelling to the Conference—the character of Enoch George, the presiding Bishop at this assembly—the spirit of Mr. Case's cotemporaries—and the manner in which connexional matters were then administered. The narrative is entitled, "BISHOP GEORGE AND ABNER CHASE." This Mr. Chase was just rising into notice as one of the strong men of the Conference, a position which he long maintained.

632. "On their way to the Conference held at Lundy's Lane, Upper Canada, in 1820, on the American side of the line, the country was new and the roads very rough, and the ride most uncomfortable. The Bishop frequently asked, during the day, 'Can you conceive a more disagreeable situation for a man to be in who has his health and liberty, than to be riding over a log causway on wheels?'

633. "The business of the Conference," says Mr. Chase, "had not proceeded far when Bishop George notified me of his design to appoint me to the charge of a District. With this notice came a time of trial such as I had never known before. Up to that time I had never asked a Bishop or Presiding Elder to give me this or save from that. We did not, in those days, go to Conference, so far as I am acquainted, with arrangements previously made, either in our own minds or with preachers or people, as to our fields of labor. But believing that by submitting it, under God, to the authorities of the Church, we should be more safe than in choosing for ourselves, we went cheerfully to the fields assigned us. But now

I was brought into a strait: for though I had previously felt, in some degree, the responsibilities of a Christian minister and pastor, yet this was little in my estimation when compared with the charge of a District. I therefore remonstrated, argued, and entreated, day after day, while the Conference was proceeding with its business. But the Bishop was inexorable, and on a certain day he took me down into a meadow and assured me that he should appoint me to the Ontario District, unless I absolutely refused to go. He then, after kneeling and praying for me, said he would relate the circumstances of the first appointment of the Rev. J. B. Finley to the office of Presiding Elder. 'The appointment had been made by Bishop McKendree: Brother Finley had been set down in the list of appointments as the Presiding Elder of the Ohio District, without his knowledge, and when the appointments were read out, Finley came to the Bishop, much agitated, and in tears inquired, 'Do you think, Sir, that I am fit for a Presiding Elder?' To which the Bishop replied, 'We think if you go to your work, and diligently inquire and search to know and faithfully perform what you find to be your duty, you will become more fit for the office.' Mr. Chase yielded, and his labors and success on the District showed that Bishop George had not misjudged in making the appointment."

634. This Conference was organized by appointing our principal subject, the Rev. William Case, Secretary, an office for which he must have been then among the best qualified of any in the body. The author had the pleasure of tracing the careful entries made with his then elegant pen, which showed a style of chirography, at that time, which in after years he neglected. In a letter which bears Mr. Case's signature along with Mr. Ryan's, evidently the composition of the former,

addressed to the Rev. Nathan Bangs, Editor of the *American Methodist Magazine*, erstwhile himself a Canadian laborer, we have a summary of the proceedings of this Conference, with the state of Methodism and of religion in general "in Upper Canada," dated "Niagara, July 28, 1820."

635. "Rev. and Dear Sir,—Your letter to Brother C. of the 4th inst., was received, and your respects presented to a number of your former acquaintances, who were hoping, after an absence of fifteen years, to have seen you at the Conference.

636. "As you received your first religious impressions, as well as commenced your Ministerial labors in this country, you will be gratified to learn some interesting particulars of our religious state in Canada. At the Genesee Conference, which has just closed its session in this place, about one hundred preachers were present; eighteen were admitted on trial; thirty brethren, after previous examination and election, received from Bishop George the imposition of hands; and one hundred and twenty-two were appointed to labor in the different Circuits and Stations.

637. "Several circumstances were calculated to render the ordination solemn and affecting. The congregation being much too large on Sabbaths to be accommodated in the meeting-house, were in the afternoon assembled in the grove, at the extremity of Lundy's Lane. All attention, solemnity, and order: the solemnity was heightened by the never-ceasing roar of the Niagara Falls, which was adapted to awaken a remembrance of Him, 'whose voice is as the sound of many waters.' Before many witnesses, twenty brethren stood up in the grove—most of them young—assented to the solemn requirements of the Church, and were ordained to the ministry. How great a contrast between this assemblage and that of July, 1814, when two contending armies contested

the palm of victory! In that terrible and sanguinary conflict, hundreds were slain, their bodies committed to the flames, and the broken fragments of burnt bones were left to whiten on the plains. Now a dispassionate multitude eagerly listened to the word of life;—a lovely band of enterprising youth were enlisted in the sacred warfare; and one hundred and twenty-two were awaiting their appointments to engage the common enemy in the field of action. Some of these young men had been engaged in the memorable battles of Chippawa and Lundy's Lane; and were since called, by the Spirit of all Grace, to a more worthy enterprise.

638. "Religion in this Province we think to be on the rise. The last four years have been a season of harvest indeed, and revivals are still going on. The most favored were the back settlements of Augusta Circuit, the old settlement on the Rideau River, and the settlement on the River Thames. These revivals are still progressing. During the last spring a very pleasing revival commenced in the city of Detroit. We have about twenty in Society there. A meeting-house is also commenced. A serious and weighty attention to the Word continues to be manifested in almost every part of this Province. The people in general appear to love the plain truths of the gospel.

639. "According to a calculation we have just made, there are in this Province about 211 public teachers, who are professionally employed in instructing the people in the way of life. They are as follow: Church Clergymen, 16; Presbyterians and Congregationalists, 15; Baptist Ministers and Preachers, 18; European Methodist Missionaries, 5; Preachers of the Society of Friends, about 10; Menonists and German Baptists, 7; total, 71. Besides these, we have Itinerant Methodist Preachers, 28; Local Preachers, 47; and public

licensed Exhorters, 65—making 140. In all, *two hundred and eleven.* There may be others which do not at present occur to our minds.

640. "When it is considered that these two hundred and eleven employ themselves on Sabbaths — thirty of whom itinerate continually through the settlements, preaching from once to thrice a day—together with the numerous meetings for prayer, as well as Sabbath-schools (which, thank God! are increasing), the inhabitants of this Province can hardly be considered as destitute of the means of grace.

"Yours, &c.,

"H. RYAN,

"W. CASE."

641. What is above said by Messrs. Ryan and Case, relative to the ordination of men who had been engaged only six years before in the bloody battles along the Canadian frontier, is confirmed and supplemented by the statement of some of the survivors among those who sat in that Conference,—Drs. Filmore and Chamberlain in particular,—who say that men kneeled together that day to receive ministerial orders, who had been ranged in hostile ranks against each other in the battles referred to. At the close of this service they were to be seen locked in each others arms, shedding tears of fond affection.

642. Six of the ordinations conferred, were bestowed on local preachers, some of whom were Canadians. From the manuscript journals of the Conference, we find that the three following were of this number, viz.: Caleb Burdick, Abner Mathews, and Smith Griffin. The first and last have been introduced to the reader as useful men. The other, Mr. Mathews, was not a whit behind the other two. He sometimes labored on a Circuit with great efficiency.

643. The Journal indicates that some of the Canadian preachers took an active part in transacting the business of the Conference. Mr. Madden and four others were a committee in a case of Discipline.

644. At this Conference, eighteen young preachers were received on trial—four of whom were recommended by Canadian Circuits—and appointed to Circuits in Canada, and continued in the country till death, or till now. These were David C. Spore, Kenard McKeneth Smith, William Henry Williams, and Philander Smith. We furnish the entries in the Conference Journals concerning each of these, and their antecedents, so far as we have been able to trace them.

645. Of David Spore, the entry referred to is: "Recommended from Long Point Circuit; about twenty-two years of age; single, of good report, exemplary, good gifts, has labored on the Thames Circuit with success, studious, good memory—admitted." He had not been very long in that part of the country from which he was recommended. He came from somewhere in the Eastern Townships of Lower Canada, drawn by the presence, as we have learned, of a brother-in-law, who was a travelling preacher in the West—perhaps Mr. Rundle. Spore is remembered as a schoolteacher, by some who then lived in the Long Point country; and as a local preacher at first, of no great promise. His chief strength lay in quoting Scripture, chapter and verse, *a la Puffer*, in which his "good memory" assisted him. This peculiarity gave him *eclat* with those who thought such a performance a great achievement.

646. It seems he had been employed a part of the preceding Conference year, under the Presiding Elder, on the Thames Circuit, as the assistant of Hickcox, or rather, perhaps, as his substitute; for Hickcox, as we shall hereafter

see, was a good deal busied in preparing to move to Michigan. On that Circuit Spore was made very useful, the year ending in a revival. Hence he received a flaming recommendation from Elder Ryan, with whom he became very much of a favorite for a time. The Elder, however, after a few years, mourned his misplaced confidence. In person, Spore was rather undersized, dark, and downcast in looks. More of him anon.

647. The next in order among our neophytes is Keneth McKennard Smith. The Conference minute in his case is as follows: "Recommended from the Bay of Quinte Circuit, of good report, about twenty-six years of age, good abilities — natural and acquired, studious, has travelled with acceptability,"—that is, under the Presiding Elder.

648. Smith was a native of Scotland, and remained very Scottish to the last. Small in stature was he; and his thin, Highland-sort of face was slightly pockmarked.* He was, we should surmise, of respectable parentage, for he had received a good education in early life; but he had left his home in boyhood for a sailor's life on the high seas. After some years he left seafaring, and became a school-teacher in the Bay of Quinte country. Before his conversion he used to amuse the young people with mock sermons, which, bating their irreverence, were said to be very clever. Once he preached on the "Nine and twenty knives" mentioned in Ezra i. 9, and made an ingenious—though of course a *profane*—exposition. Happily a stop was put to this, by the grace of a saving conversion, vouchsafed during a revival which swept over the Bay of Quinte country, and issued in giving birth to several prospective preachers. Instead of mock sermons, Smith soon began to preach earnest ones.

649. It seems he had travelled the preceding year under the Presiding Elder. This, we suspect, was on the Ottawa Circuit. There we know, from what the people told us thirteen years afterwards, he did once travel; and it could not have been after he became identified with the Conference, for his name never appears in the Minutes for that Circuit. He was remembered about La Chute as a pleasant, gifted little man, who could preach well without much apparent study. Good old Mrs. Waldron used to fret because he seemed so presumptuously to neglect preparation for the pulpit! One Saturday he was cloistered up in her best room, and she, thinking he was studying his sermons, very considerately, as every minister's host or hostess should do in similar circumstances, avoided intruding on his privacy. When at length he came out of the room, and the good lady went in for some purpose, instead of finding a manuscript sermon, she discovered that her preacher-guest, true to his nautical proclivities, had been drawing a very pretty representation of a ship! The next Sunday morning, Smith preached with great freedom and power; and coming back to dinner, he exclaimed, in his familiar way, "There, Mammy, was not that a good sermon?" "Well, it was; but I should have liked it better if you had studied it more," said the faithful woman. But a person of Smith's genius and resources is never to be judged by red tape regulations. In this Circuit he made the acquaintance of Miss Weldon, who afterwards became his wife. He will come in sight again.

650. Next comes a candidate destined to labor on some of the hardest Canadian Circuits for thirty-eight long years, and still does a great deal of work as a superannuate. This was W. H. Williams, who, though still alive, is so reluctant to speak or write about his own history, that we are left to con-

jecture some things relative to what has befallen him, which it would have gratified his friends to have had the particulars of from under his own hand. Our assured facts are mostly gathered from others than himself.

651. Williams, from his name, is supposed to be of Welsh extraction; but he is believed to have been born in the United States. He is known to have been brought up in Orange County, State of New York, where he was converted, and began to exercise his gifts in public. In person he was under the average stature, but compact and heavy. His constitution, originally among the very best, was indurated by learning and exercising a mechanical art, which was of a kind to develope muscular strength, in which trade he was so great an expert, that, had he continued to follow it, he might have amassed a fortune. His countenance indicated intelligence. His head was large, and surmounted by a luxuriant growth of dark, strong hair, which gracefully curled. He was thought a not unpleasing young man when he came to us in little York, four years after his reception on trial.

652. His early school advantages, we surmise, were not great, but he possessed a vigorous mind and a great thirst for knowledge, which led him to resort to every means within his reach for improving himself. After he came to manhood he spent a winter in the family of the Rev. Glezen (now Doctor) Filmore, in Clarence, N.Y., and attended a school in the neighbourhood. He is remembered by the now venerable doctor as "a silent young man, for ever at his book." Between that time and his coming to Canada he exercised his calling for a time in Buffalo, where he would have, no doubt, some opportunity of improvement. We should pronounce Williams of a somewhat slow capacity, but with a type of mind well adapted to metaphysical inquiries and

logical processes. And these, strange to say, he combined, when warmed with his theme, with strong emotion and impassioned earnestness. He had lived in Canada for a year or two before the time of which we write, and had exercised his gifts as a local preacher in and about Canboro' and Gainsboro'. The register of him on the Conference Journals is as follows:—"Wm. H. Williams, recommended by the Niagara Circuit; single, sound constitution, studious, twenty-five years old, useful—admitted."

653. Either there was no register of the remaining young man received from Canada, or we overlooked it in searching through the Journals. This was Philander Smith, who has been already introduced to the reader as one of the converts at the Conference revival at Elizabethtown, three years before our present date. His antecedents before his conversion, so far as known, were given when speaking of his conversion. Perhaps for intellectual power, preaching ability, and administrative or business talents, this man would transcend all the others. He, we think, had travelled on the Hallowell Circuit the latter half of the preceding year, having been called out to supply the place of Mr. Metcalf, when he was transferred to Belleville on Tuke's discontinuance.

654. Turning to the list of Stations for Canada apart, we miss,—besides Aurora Seagar, of whose death we have given an account; and John Tuke, of whom the Journal says: "In consequence of high misdemeanors, dropped,"—the names of Joseph Hickcox, Wm. W. Rundell, and Renaldo M. Evarts, out of the Provincial field of labor. Whither did they go, and what became of them? These questions we shall endeavor to answer with regard to each in order.

655. As to Joseph Hickcox, he had, it appears, before the close of the preceding Conference year, taken up a farm

across the Detroit River, in the then territory of Michigan, where, it is said, he obtained land "at an advantage." The Presiding Elder had supplied his lack of service on his Canada Circuit (the Thames) by calling out David Spore. The following extract from the manuscript Journal of the Conference will show that he wished to hold his relation to the itinerant ministry, if he could hold his secular engagements also. This was considered inadmissable, and he received a location. The Journal says: "A letter was read from Brother Joseph Hickcox to his Presiding Elder, in which he stated that he had concluded to locate when last he had conversed with him, and had accordingly, with that intention, removed his family to the Michigan territory; and that if he could not be appointed to the Detroit Circuit, he wished a location. His Presiding Elder stated that he thought Brother H.'s temporal circumstances such, that he could not do the Detroit Circuit justice, and accordingly he requested his location. On motion, voted that Brother Hickcox be located"

656. Thus did Canada lose another of those who had made a good record while here. He did not, however, cease to be useful. In the year 1828, the Rev. Dr. Israel Chamberlayne visited him in his Western home, and found him still preaching in a local sphere, and that he was "very much respected." Later information we have not received, only that one authority reports him to be now dead.

657. Wm. W. Rundle was appointed this year in charge of the St. Lawrence Circuit, erst of the "Lower Canada District," but this year transferred to the Black River District, where it geographically belonged. We extremely regret that we have so meagre an account of the after-history of this worthy man to furnish. He is still alive, and, there-

fore, we draw on no published obituary. He has stood associated with the itinerant connexion ever since leaving Canada, and is now a superannuated preacher in connexion with the Oneida Conference. We should certainly have written him, and drawn out some reminiscences of his sojourn in our country, and some account of what has befallen him since; but for a lamentable defect of all the American Minutes, which furnish no clue to the residences of their superannuated and supernumerary preachers. We might still go through the Minutes and ascertain the several Circuits and Stations he occupied during the remaining period of his effective ministry, as we have done in some other cases; but this we defer, in hopes that we may yet draw from himself something which will enrich a future edition.

658. The remaining one in this list of removals, the excellent Rinaldo M. Evarts, mounted up from a Canadian Circuit to the Presiding Eldership of a District in the United States, the same into which his late fellow-laborer in Canada, just mentioned—Rundle—has gone this year to labor, namely, the Black River, in charge of which he remained two years. His surviving early coadjutors say he went on "better and better" to the end. This is confirmed by his Conference obituary, which we quote *in extenso*:—

659. "Rev. Rinaldo M. Evarts was born in Saulisbury, Conn., October 15, 1788, and departed this life July 20, 1865, in the 77th year of his age. His dust reposes in the cemetery at Leon, Cattaraugus Co., N. Y., where he had resided for several years past. He was powerfully awakened at a camp-meeting, held September, 1807, at Rhinebeck, N.Y., and soon after put himself under the watchful care of the M. E. Church as a seeker. On the 20th of April following, he obtained the witness of his adoption; and on the 14th of

November ensuing, received the great blessing of perfect love. He was licensed to preach the 31st of May, 1812,—having for some time previous exercised his gifts as an exhorter,—and in July of the same year he was admitted on trial in the Genesee Conference. He rendered effective service for about twenty-two years, occupying extensive and important fields of toil in Western and Northern New York, as well as in Canada and Central Pennsylvania, where Herculean labor was required and glorious results anticipated. And our brother acted well and successfully his part. Being gifted with a pleasant voice, and easy elocution, and having carefully cultivated his intellectual powers, he became an able expositor of the Sacred Word,—'a workman that needed not to be ashamed.' He was of a meek and quiet spirit, modest, and unassuming in his manners, and gave evidence that he 'esteemed others better than himself.' For many years he labored under great physical disability, yet he endeavored in various ways to promote the interests of the cause he so much loved.

660. "But we must hasten to the closing scene. 'Our people die well,' has often been remarked. Brother Evarts' final illness was of but a few days' continuance, but very severe; yet cheerfully endured. He expressed himself as possessing great peace and joy, and would clap his hands in token of triumph; and at times a halo—an unearthly lustre—would lighten up his countenance. On the day before his exit, at family worship, he was so powerfully blessed that he rejoiced aloud. He continued in this happy frame of mind till the Messenger came; and the last word our dear brother uttered was 'Glory.' May we all finally thus triumph!"

661. We proceed now to the Stations made for Canada at this Lundy's Lane Conference of 1820. We give them still by Districts, and begin at the West:—

"UPPER CANADA DISTRICT.

WILLIAM CASE, *Presiding Elder.*

Thames,—Ezra Adams.
Westminster,—I. B. Smith, Samuel Belton.
Long Point,—James Jackson, W. H. Williams
Ancaster,—Alvin Torry, George Ferguson.
Niagara,—Isaac Puffer.
Lyon's Creek,—Daniel Shepherdson.
Yonge Street,—J. G. Peal, T. Demorest, D. Youmans, Sup."

662. Of this District, it will be seen, our leading subject, *William Case*, was the Presiding Elder. In this position he remained his full term of four years; before the end of which time he originated those Indian Missions, the prosecution of which was the principal business of his after life, and for his devotion to which he will be principally known to posterity.

663. We have been informed by one who commenced travelling under him during this year, and who continued in various Circuits in the District to the end of Mr. Case's term, that, being a bachelor, he made his head-quarters at the commodious house of Mr. James Gage, at Stoney Creek, who afterwards removed to Hamilton, and who will likely come into notice in our pages further on, as he has in some of those further back. Here Mr. Case deposited the publications of the Book-Concern, in New York, the general agent for the sale of which he was in the Province. The account of these books afterwards became entangled, and, late in life, the Conference forgave him its claims, on the ground that he had "spent all the proceeds in carrying on the work." Rather imperfect accountants were some of those early evangelists. The kind family which gratuitously entertained him were greatly attached to their guest.

664. While the events of the year preceding this were in review, we found the devoted Ezra Adams at the Eastern extremity of the Canadian work, on the Ottawa Circuit: at the late Conference he was transferred to the extreme West. We find him this year the incumbent of the Thames Circuit, where he succeeds to Hickcox, removed. The long and fatiguing journey, his excessive labors on the Circuit, and the unhealthy character of that region of country at that time, conspired to prostrate him on a bed of sickness ere the year was out, and he was brought near to the gates of the grave. He was very low but very happy. So very low was he, that his friends had no other expectation but that he would die; and the thoughtful Ninian Holmes, who lived within the bounds of his Circuit, actually prepared a sermon to preach at his funeral, which he expected to occur in a very few days. But he was spared. Before the year was out, a young man was sent to his assistance, who will hereafter figure somewhat conspicuously; but this is not the most natural place to introduce his name. Sickness, and the "sifting" after last year's revival, reduced the numbers on this Circuit by *twenty-seven*.

665. The next Circuit immediately to the east of the one of which we have been writing,—the *Westminster*,—has a strong supply for the year 1820–21, namely, I. B. Smith and Samuel Belton. The testimony of one, whose opinion is perfectly reliable—who knew Mr. Smith intimately, and who still survives—has recently informed us that for native mental power and natural eloquence, Smith was immeasurably above all his compeers of that day; and that, though not highly educated, he was genteel and dignified, and very pious and devoted. Belton we have described. But we have no particulars of the labors of either the one or the other for this

year. On this Circuit, as well as on some others, there was also a decrease—the fruits, we surmise, of a reaction after Mr. Torry's last year's revival efforts.

666. Although there was a decrease on the whole membership in the two Provinces, in connection with the American branch of Methodism, at the end of the year which we write (1820–21), yet the next Circuit of which we have to speak—the *Long Point*—had the large nett increase of 102. It was strongly supplied to begin with. James Jackson, a second year by the Conference. That, joined to nearly a year spent there by the Presiding Elder's direction, in the year 1818–19, made almost three years for him in that one Circuit consecutively—an occurrence then very unusual. Whatever our opinion of his latent moral qualities, he was certainly one of the most attractive preachers of that day. Then, the newly called out Wm. H. Williams, his colleague, was at that time a flame of fire, and strong to labor.

667. If we mistake not, this was the year of Egerton Ryerson's conversion, brought about, we have learned, mostly by the junior preacher's instrumentality. This youthful convert's father, Col. Ryerson, an old officer of the Revolution, lived at Long Point, from which the Circuit took its name. His good mother, a strong-minded woman, from whom the family took its greatness, had exerted a salutary influence on her children, despite the father's neglect of religion. Three other son's of this excellent lady had been converted previously to this—George, William, and John. We mention them according to seniority, but we received the impression that William was the first converted, and braved the first outburst of the father's persecuting displeasure. The necessity of seeking a home for himself, induced an early marriage and settlement on a farm some distance from the homestead,

where he exercised his gifts as a local-preacher. The third brother, John, though naturally less gifted as a speaker than William, yet, having begun to exercise in public, and being single and naturally very sedate, was laid hold of by Elder Case during the Conference year, and commissioned to labor on the very Circuit on which he was brought up, to assist in following up the extending work of God, and the many openings which then presented themselves.

668. Before the year was ended, the recent convert, young Egerton,—so said one of the actors in the scene,—was set up by the preacher Williams and his own brother William to give an exhortation. The result of the first attempt was a breakdown. He himself was very sad and discouraged; but his two friends, knowing this was no very ill augury, "went aside, and had a good laugh." The diffident lad was little conscious of the latent power within, which only needed study and practice to develope. What a mercy that those powers, then being aroused and stimulated, were destined to be directed by the potent and plastic religion of Jesus!

669. On the *Ancaster* Circuit we encounter two former acquaintances of no ill memory: these are Torry and Ferguson. The regret we should otherwise certainly feel in having the MS. Journal of the latter withdrawn from us, is somewhat alleviated by having access to the published autobiography of the former, from the pages of which it appears they were both somewhat tried and afflicted during the year, but came forth as gold, and were measurably encouraged in their work.

670. Mr. Torry holds the following language:—"I attended the session of Conference" (at Lundy's Lane), "and again received an appointment for Canada. After visiting my mother, and spending a few days with her, I again mounted my horse, and, after a three hundred miles' travel,

reached Ancaster Circuit, of which I was in charge. Here I found a comfortable resting-place at Father Bowman's, one of the Stewards of my Circuit. I had placed my horse in his pasture, intending to give him several days in which to recruit; but going out soon after, I found him dead!

671. "I was now without a horse, or means to buy one, as I had but a few shillings in my pocket, having given my mother about half the one hundred dollars I had received as my salary from the people among whom I had labored during the previous year. The rest I had to lay out for clothing and in increasing my small library. My colleague, Bro. Ferguson, a poor man with a family, soon after met with a like loss, and thus we were left without horses to travel an extensive circuit. I borrowed a horse to begin with, and as I passed around the Circuit I found the brethren sympathizing with us in our misfortune. It was not long till a brother let me have a horse on credit; and as my colleague was successful in getting one also, we went to work. But it was not long till my health became poor, and I found much of the time that I was not able to do the work assigned me: still I kept on attending the appointments. The Lord gave us refreshing showers, and manifested His power to save souls from sin and death.

672. "In closing up this year, I requested my Presiding Elder, Bro. Wm. Case, to use his influence with the Bishops to give me a field of labor in the States. He said he could not promise me a discharge from the Canadas. I said, 'You know we entered these Mission fields with the understanding that after two or three years' labor in these Provinces we should be relieved, and others of our age in the Conference should take our places, and share the toils and sacrifices necessary to be made in serving a people in a new country.' Bro.

Case replied, 'Bro. Alvin there is a hereafter, and we shall see who will have the most stars in his crown, by and by.' So I saw I must calculate on staying another year in Canada." There was a slight decrease in the membership on this Circuit at the end of the year.

673. We pass down the Eastern side of Lake Ontario, from its "Head" to the Niagara River, which gives name to the Circuit which covers this ground. It is somewhat abridged this year by the creation of the Lyon's Creek Circuit, formed out of its South-Eastern extremity. Still it remains a "four weeks' Circuit," that is a Circuit for two preachers, although there appears but one for this old and important field of labor in the list of Stations. That one was a host in himself, being no other than the amiable, laborious, scripture-quoting Isaac Puffer, who won golden opinions in this fair portion of Upper Canada, both in and out of the Methodist denomination.

674. We have learned from private sources that Mr. Puffer's colleague for this year was a Presiding Elder's supply, in the person of a not very presentable brother as to personal appearance, but a much better educated man than many of the members of Conference. He had also good natural powers and gifts, and a large amount of ready Irish wit—for he was an Irishman. His name was Elliott—John, I have learned, was his Christian name. He had been a local preacher in Ireland; and had, a short time before our date, come to this Province, leaving his family behind him for a time. He sometimes taught a school; and, if we mistake not, sometimes kept a store. He brought some capital with him to the country, and showed a great aptitude for acquiring more. Nevertheless, while he awaited his family's arrival, he consented to stop the gap in the Circuit within the bounds of

which he had located himself. The people called him "a great preacher;" but he was scarcely popular with the Methodists of the country. Some of them were unreasonably noisy, and he showed no skill in his manner of discouraging the excitement. He will probably cross our path again, but we cannot promise that he will be any great ornament to our pages.

675. Mr. Puffer's influence steadily grew, but it was not productive of any marked results till the following year, when considering which, those results will be mentioned. For this year the reader will have to prepare himself for a reported decrease to the large amount of 193. This, it is true, is mostly accounted for by the 126, the Circuit dismembered from it reported. Still, that would leave 67 of a decrease on the whole ground. To whatever cause it is to be ascribed, it is certainly not to be set down to the inefficiency of the ministers "in charge" of the two Circuits respectively.

676. We pass to the consideration of this new Circuit,—the Lyons' Creek,—and its incumbent. The country about the mouth of the Chippawa River is very level, and the stream itself, for some miles above its mouth, sluggish and sedgy; but a beautiful tributary adjoins it, some distance above the village, flowing in a north-easterly direction through a country a little more undulating. At least its banks seem elevated and picturesque. Along the right bank, as you proceed from its junction with the Chippawa, there was doubtless originally an Indian trail. This track was followed up at an early day by an enterprising pioneer, seven or eight miles into the forest, where he pitched his tent. This hardy bushman's name was Lyons, and from him the stream was called "Lyons' Creek." Soon a little community collected around this nucleus in the woods. To this settlement the Methodist

itinerants penetrated long before our present date (1820). They met with success; and the Buguers, Lemons, Misners, and others equally worthy, becoming "powerfully converted," were living adherents of the cause. Before 1816, there was a framed chapel erected, known as "Lyons' Creek Meeting-house." Here, at the period of which we are writing, there was "a great Society," and from the demonstrative character of its members, especially the Sisters, it made some *noise* in the world. At the Lundy's Lane Conference, this Society was made the head of a new Circuit. It comprised the townships of Crowland, Willoughby, and Bertie; and we opine it passed along the shore of the "Upper Lake," as far as Rainham, though we are not sure. Lyon's Creek, McAfees (on the Niagara River), and Baxter's, at Ridway, were among the principal Societies.

677. To organize this new Circuit, a faithful man in the person of Daniel Shepherdson was sent. But, beyond knowing that he was regarded as a highly respectable and faithful minister, little has been learned of his operations. Certain we are of one thing, that he was not overburdened with material good, for one acquainted with the financial character of the Circuit at its commencement, pronounces it "a very poor affair."

678. We have now to take a leap across Lake Ontario, and over a charge reckoned in another District, and inquire after the only remaining Circuit in Elder Case's District, the Yonge-Street. James G. Peal, brought up from Cornwall, Thomas Demorest, removed from the St. Lawrence Circuit, and David Youmans, supernumerary, were the preachers. It was not usual at that time to publish in the list of stations any but the effective preachers; consequently the publication of Mr. Youmans' name would seem to indicate that some measure of Circuit work was expected of him.

679. They were all held in high esteem, Mr. Peat was regarded as a well-informed, well-bred man, genial, but truly pious. Father Youmans, with his simplicity and paternal kindness, won the hearts of all good men. Mr. Demorest, though young, stood fair. This was one of the only two Circuits in this District on which there was a numerical advance. The previous year the numbers stood at 211, at the close of this these brethren returned 254, making an increase of 43.

680. We now pass on to the other provincial District, and give the stations therefor, for 1820–21, reversing the order in which they appear in the Minutes, and filling up the blanks in the printed list, by information received from other sources, which names we include in a parenthesis, when they severally occur.

"Lower Canada District.

Henry Ryan, *Presiding Elder*

York,—Fitch Reed.
Smith's Creek,—Philander Smith, (George Farr.)
Belleville,—Thomas Madden.
Hallowell,—James Wilson, Franklin Metcalf
Bay of Quinte,—Robert Jeffers, D. C. Spore.
Augusta,—Timothy Goodwin, K. McK. Smith.
Cornwall,—Elijah Boardman.
Rideau,—Calvin N. Flint.
Ottawa,—(James Botfield.)
Montreal,—Truman Dixon."

681. We observe that Mr. Ryan has exchanged Districts with his Co-Presiding Elder, Mr. Case. He has been now ten years in this position, and is entering on what proved to be his last four years term of office. We therefore eagerly seize on an estimate and some anecdotes of him by an educated young American, who came to labour under his direc-

tion for a year, and who will presently come into sight. On this point he says:—

682. "The Rev. Henry Ryan was my Presiding Elder; and withal was a man of so notable and worthy records, that though the bright sun of his eventful life went down under a dark cloud, I cannot but think that his memory is full worthy of a shrine. He commenced his itinerant life in 1800, after travelling five years in the New York Conference" (part of which was spent in Lower Canada) "was sent to" (Upper) "Canada with William Case. Thenceforth he was a Canadian, and devoted himself with all his characteristic energy and force to the spiritual interests of his adopted country. He was well nigh six feet in height, of large, symmetrical proportions, with prodigious muscular developments, and without doubt one of the strongest men of his age.

683. "While preaching in a school house on a certain occasion, a large fierce looking man, 'a son of Belial,' made his way into the congregation with an avowed design of doing personal injury to the preacher. The people became fearfully excited, as they knew him to be a man of angry and violent passions, and would most likely do as he threatened. He came close in front of the preacher in a menacing attitude, and was apparently about to strike him. Upon this Mr. Ryan deliberately shoved up his sleeves, stretched out his bare, brawney arm, and doubled up his fist, saying to him, 'Take care, my friend: God did not give me this arm for nothing; and if you come very near me, I cannot promise that you will not be hurt.' The man was overawed and kept his distance. On another occasion Mr. Ryan was passing on horseback the shop of a blacksmith who had frequently threatened to lay violent hands on him. The smith came out of his shop, seized the horse by the bridle, and commenced a

tirade of abuse and threats, declaring his purpose to beat him. Mr. Ryan dismounted, seized the smith by his collar and pants and threw him forcibly over the fence into a heap of brush.

684. "He had a most keen and ready wit; and few who knew him were willing to provoke him to use this weapon. He was superintending a Camp-meeting, which, as was usual, was held within a high enclosure of logs and brush, with suitable openings or gateways, so that if need be, disorderly persons could be prevented from entering. As he was standing at one of these openings, a company of young bloods, evidently bent upon their own amusement, came up and asked him if they might go in. 'Yes,' he replied, 'if you will behave yourselves.' One of them, a lawyer, by the name of Jones—I knew him well—thinking to make a little sport, said to him, 'Elder, did I not see you some years ago in the Auburn State Prison?' 'Very likely you did,' replied the Elder, 'as I remember when going in there once to preach to the prisoners, I noticed a fellow among them who looked very much like you; and I dare say you saw me.'

685. "His voice excelled, for power and compass, all that I ever heard from human organs. When occasion required, and he gave it its full power, it was 'as when a lion roareth.' It may seem like an extravagant assertion, but I verily believe that on certain occasions he could as well be heard by a congregation of one hundred thousand people as most men could by one of two thousand. A gentleman told me that he had heard him distinctly when distant from him more than a mile. His preaching was often with remarkable particularity and point, and was productive of immediate and gracious results. He was preaching in York, on one occasion, several successive evenings. A Mr. C. was present, who, though not a member

at that time, was a regular hearer at the chapel, and I believe a good man. His extreme diffidence and a want of confidence had kept him back from many Christian duties, especially family prayer. In one of his sermons the Elder referred to this duty with characteristic earnestness; and, as if appealing to some particular individual, said, 'you know your duty and do it not. In the name of God I charge you to begin this night. I warn you at your peril to neglect it no longer.' Mr. C. really thought, as he said afterwards, that some one had informed the Elder about him, and that he meant him in particular. He left the chapel with the full purpose to do his duty that night; but his courage failed him and he neglected it. The next evening, near the close of the sermon, as if the thought suddenly occurred to him, Mr. Ryan earnestly exclaimed, 'Last night on your way home you promised God that you would commence family worship, but the devil frightened you from your purpose. O man! if you mean to save your soul, and hope for the salvation of your family, go and do your duty this night, even if you die in the attempt.' Mr. C. said the Elder looked him directly in the face, and could not doubt that somehow he knew what was passing in his mind the night before. He was too thoroughly roused this time to be driven from his duty any longer. He commenced at once."

686. But we must turn from the Elder to the subordinate who chronicles the above facts. He is, for the year of which we write, (1820–21), the incumbent of the most western charge in Mr. Ryan's District, the town of *York*, with its missionary appendage of the settlements in the 'New Purchase.' He has been introduced to the reader, in the account of the previous year, as the last *American* labourer on the noted Durham Circuit, in connection with the New York

Conference. He has left an account of himself and his times, which, although it is somewhat detailed, and refers to some matters already passed in review, yet as it furnishes a picture of the scenes we would portray, such as only an eye-witness could give, we furnish it in extenso. The reader will anticipate the name of the Rev. Fitch Reed, whose words we now quote :—

687. "Soon after my arrival in New York, and before the Conference commenced, Bishop McKendree, who was to preside, sent for me to his room. There I found the Rev. William Case, who, for several years, had been laboring in Upper Canada, and was applying to the Bishop for a young man to take charge of the Society at Little York, and at the same time be superintendent of a Mission to be formed in the new settlement north of Lake Ontario. The Bishop sent for me to know if I were willing to go to this Mission, saying that he would not appoint me unless I were entirely free to go; and that at the expiration of two years I might return, if I chose, to the New York Conference. Brother Case, who had proposed the Mission, urged me to accept of the appointment. The only hesitation I felt about it was on my father's account, who, I feared, would feel greatly afflicted at my going so far from home. But I had consecrated myself to the Lord, to be directed in my labors by the proper authorities of the Church, so that I dared not, under the circumstances, refuse. I accordingly gave my consent and received my instructions.

688. "In the Minutes of the New York Conference for 1820, I was returned as 'Missionary to Canada.' My appointment, of course, transferred my membership to the Genesee Conference. In 1820 the preachers were 117, and the members 23,947. Precious are the memories of the old heroes of Genesee! Their names and heroic deeds will live while

time shall last. The preachers in 1820, with few exceptions, were in the prime and vigor of life, and young men near my own age. Only seven of our number were on the superannuated list.

689. "The Conference met this year in Upper Canada, July 20th. As I had a long journey before me to reach the seat of Conference—between 400 and 500 miles from my father's—I could spend but a brief season among loved ones at home. My absence, I supposed, would be at least two years. Who could tell that I would ever see that home again, or those who to me were as my own life?

690. "It was a new and untried route that I was to travel and, for the most part, among entire strangers. I was materially aided in my journey by a *way-bill*, furnished me by my friend, Rev. Dr. Luckey, who was stationed at Schenectady, and on whom I called on my way. The custom of preachers in those days, travelling as they did by their own conveyances, was to call on members and friends of the Church when ever they had occasion to stop for the night, or an hour's rest, thus both saving expense and enlarging the sphere of their usefulness. If they came to the place of rest for the night in time to have notice circulated, they were expected to preach. Never did they think of stopping at a house, even ten minutes, without a word of exhortation and prayer. Warm and lasting friendships were thus formed. Often a gracious influence came upon the family as the highest reward of their hospitality. I have known instances of awakening and conversion as the fruits of such casual visits.

691. "One special instance now occurs to me. An itinerant called and introduced himself to a family who had long been accustomed to entertain the preachers, and during his brief stay retired into a room by himself for private devotion.

The partition separating it from the family room had been lathed but not plastered, so that one could easily look through. The preacher was on his knees in prayer, unconscious that any human eye saw him. The daughter of his host, a gay and thoughtless young lady, happened to turn her eyes in that direction, and saw the man of God prostrated before the mercy-seat. Conviction immediately seized upon her conscience, and she could not rest till she herself bowed in prayer, and sought and found the salvation of her soul.

692. "The session of the Lundy's Lane Conference was, on several accounts, an occasion of more than ordinary interest to me. I was a stranger in a strange region of country, and, with the exception of two or three, among entire strangers. Yet these strangers were Methodist preachers, and I was sure of a brotherly greeting; nor was I disappointed. What contributed not a little to this was, that the proportion of young men near my own age was much larger than in the Conference I had just left. There seemed a more general feeling of equality among the preachers, and a disposition to equalize both honors and responsibilities; so that each one possessed a consequence and an influence which the others appreciated and valued. The result was to develope whatever talent any one might possess, inspired mutual confidence, and draw more closely and sincerely the ties of brotherly sympathy and love.

693. "At this Conference commenced my acquaintance with Bishop George, and as we were quartered at the same house, I served him in the capacity of private secretary, as I did on several occasions afterwards. He was remarkable for his unaffected, child-like simplicity, and his fervent and pathetic manner in the pulpit. His whole soul was thrown into his preaching, and his words fairly glowed with the fire of his sanctified temperament. He had a peculiar habit, which, on

more than one occasion, I have known to produce a thrilling effect upon his congregation. In the midst of his most animated strains, and while his heart seemed ready to burst with holy and joyful emotions, he would suddenly pause, lift a finger of each hand to his eyes, to brush away the tears, and exclaim: 'Brethren, you must allow me to say, glory!' Perhaps repeating the word once or twice in his own inimitable manner, he would proceed with his sermon. The effect upon the old-fashioned, warm-hearted Methodists was often very wonderful.

694. "One of the most impressive scenes I ever witnessed, occurred immediately after the adjournment of Conference. Anticipating the time when the Bishop would announce their appointments, the preachers came to the church with their horses and saddle-bags, ready to start for their homes as soon as they should learn their destination. The larger number of them were on horseback; and forming near the church in regular order, two abreast, they slowly moved away over the hill and out of sight, soon to separate, however, and disperse to their several fields of labour, probably never all to meet again. As I saw them depart, and my thoughts followed them beyond the reach of my eyes, the question forced itself upon my mind, How many souls will these Heralds of the Cross win to Christ in the coming year? How many will I win myself?

695. "My particular field of labour for 1820–21, as indicated by the Minutes, was 'York,' which was included in the 'Lower Canada District.' This and the 'Upper Canada District' comprised the whole field of labor in Canada pertaining to the 'Genesee Conference.' With the exception of a few small societies in Lower Canada, our territory was all in the Upper Province. In the course of the year, however,

these few were transferred to the supervision of Wesleyan Missionaries sent out from England; as *their* Societies in the Upper Province were transferred to us, or rather should have been, according to agreement. All were thus transferred, I believe, with the exception of Kingston. There were in the two Districts, exclusive of those transferred, fourteen Circuits and Stations, twenty-four travelling preachers, and about 5,300 members in Society.

696. "York at that time was a village of 1,200, or 1,500 inhabitants. Though a small and not very attractive place, it was made of considerable importance by being the seat of the Provincial Government, having a resident representative of royalty in the person of Sir Peregrine Maitland, the Lieutenant Governor, besides the usual number of other public officers. There were but three churches in the place; the National Episcopal Church, a small Presbyterian Church, and the little wooden, unpainted Methodist Church, forty feet square—an unpretending, barn-like edifice, where worshipped the little flock over which I had been appointed pastor. This house, the spiritual birth-place of many precious souls, was erected before there was a single Methodist in the town. Elder Ryan resolved that Methodism should have a name and a place in the capital of the Province, and it is said mortgaged his farm in order to procure the means for the enterprise; being afterwards indemnified by collections and donations throughout the Province. This was two years before I came there. A small Society was soon formed, and when I took charge of it, numbered about forty members, mostly in very moderate worldly circumstances. Many of them—I may say the most of them, were a truly devoted, spiritual people, and 'rich in faith.' Our prayer-meetings were held twice a week, on Tuesday and Thursday evenings,

in different private houses. To show somewhat the spirit of the people, and what I had to encourage me among them, I may mention that I was present at every prayer-meeting during the two years I was there, unless sickness or absence prevented me. I do not remember ever to have heard one of the members pray *without a special petition for the preacher.*

697. "A general prejudice existed against the Society,—really, no doubt, because of their simple-hearted, earnest piety, and the obscurity of their social position; but ostensibly because they were subject to a foreign ecclesiastical jurisdiction, and their ministers mostly foreigners. This prejudice indeed extended to all our Societies in the Province, and our ministers and people suffered many annoyances by reason of this foreign element. We felt it more, perhaps, at the centre of government influence, than elsewhere. Probably the feelings engendered by the recent war had not entirely subsided. This made it the more important that I should be so guarded as not to excite the suspicion of those who might be watching for occasions. My friends were careful to suggest, immediately after my arrival, that I would be expected in public worship to pray for the 'king and royal family.' Of course I was willing to do that; and replied that I had no doubt the King—George IV—*needed prayer as much as any one.* They smiled, and conceded that it was undoubtedly so.

698. "An entire stranger as I was, young in years and experience, and, withal, a foreigner, my reception by the brethren, at my new appointment, was all I could reasonably desire. My timidity and fears in taking charge of a congregation in such a place were mostly dispelled at once. I felt that I was at home and could act without embarassment. I was very commodiously provided for in the family of Mr. Wm. Patrick, one of our leaders, and a sincere, earnest Christian

The kind and effectionate attentions I received from his excellent family during the year I remained with them, have left grateful and lasting impressions on my heart."

699. So far we have allowed Mr. Reed to speak for himself, we must now speak a word or two about him ourself. The writer was the son of one of his members and a scholar in the Sunday School in which the pastor felt a lively interest. We were old enough to remember several visits to our mother's house, especially during the illness of a brother, whom he baptized; as also his appearance and the estimate in which he was held by the community. A medium-sized, well proportioned, handsome young man was he—with oval, expressive countenance, and aquiline nose, very clerically habited, and extremely pastor-like in his deportment. He was regarded as one of the most accomplished and well-bred ministers that had ever yet served that chapel. He was much respected by all denominations, and commanded large congregations, especially on the Sunday evenings; but circumstances which may hereafter appear, prevented any considerable increase in the Society.

700. *Smith's Creek* Circuit, which is the next in order in our eastward progress, embraced all the settlements between those comprehended in the York and Yonge Street Circuits on the west, and the Belleville and Hallowell Circuits on the east; and as to the interior, besides Percy, where there had been a Society, we think, before this, the preachers began to follow the immigrants, who were threading their way into South Monaghan and Cavan, among whom there were several English and Irish Methodist families. The Thompsons, Gardners, and Russels were among the former; and the Morrows and others were among the latter. In the District Conference, which held its first session for this Dis-

trict this year at Hallowell, of which more anon, an Irish brother, who lived far back in Cavan, was authorized as a local preacher in connection with the "Smith's Creek Circuit." This was *Moses Blackstock*, a proof that the preachers had found their way north as far as where Fairmount now flourishes. Mr. B. will yet fall into the current of our story, even as a member of Conference.

701. The only appointee named for this Circuit in the Minutes was Philander Smith, whose antecedents and early character, so far as known, have been given already in connection with the names of those received on trial from Canada at the previous Conference. He took rank in his Circuit at once as a very good preacher, and a very politic, managing sort of brother. He was, however, the subject of one little escapade, which gave him some annoyance.

702. During this year a large chapel was erected about a mile and a half north of where Cobourg now stands, in the centre of what was then a large Society, called at first "McCarthey's" or "Hamilton Chapel," and after the erection of one in Cobourg, the "Back Chapel." It was finished late in the fall of 1820, and Mr. Smith decided on holding the annual New Year's Eve Watch-night at the new church. The principal member of the building committee refused the use of it for any service until it was formally dedicated by the Presiding Elder, Mr. Ryan, at his quarterly visit. Yet the preacher announced the meeting and the people assembled and he and they found means of ingress. Still the obstinate trustee refused the preacher access to the *pulpit*, which he occupied himself, cudgel in hand, to repel all intruders. They were fain to occupy the platform within the communion rail. This disorder was disagreeable enough; but it still further illustrated the childishness of the times, that Mr. Smith was

brought before the Quarter Sessions and received a reprimand from its Chairman. Strange that the complaining party should be the son of the proto-martyr of Canadian Methodism!

703. The second preacher on the Circuit, for there were really two, was the Presiding Elder's supply, whom we have seen as a discharged soldier. led forward at a revival prayer-meeting in Adolphustown, in the winter of 1815-16, by old Mrs. Carnahan, along with K. McK. Smith, whom we have already mentioned. He had spent the intermediate time in school-teaching, for which his good education qualified him. This was *George Farr*, a man sightly, sizable, and very gifted: but more of him when fairly introduced to the Conference. The return of members at the close of the year was 203. We have no means of knowing what progress, if any, this was on the previous year.

704. The Rev. Thomas Madden has been removed across the Bay from the Hallowell Circuit, where he was the last year, to *Belleville*, where he is during this year of 1820–21; yet, although he was one of the prominent ministers of that day, and Belleville one of the most important Circuits for its size (shut up as it was between the Trent and the Indian woods). We have no particulars of one or the other during the year of which we are writing, save that we find from the Minutes of the Local Preachers' Conference, that *John Reynolds*, a located preacher, who had desisted from travelling before, had received ordination as an *Elder*, was recommended from his Circuit to that body, and from that body to the Annual Conference for Elder's orders. The numbers remained stationary at 156. This is the first year a married preacher was sent to this field of labor—Belleville.

705. We cross the Bay southward, to the *Hallowell* Circuit, embracing the whole, at least, of the noble peninsula of

Prince Edward. It has a superintendent new to the Circuit, in the person of the Rev. James Wilson, erst of Bay Quinte; and it has received back its last year's pioneer preacher, whom the people had reluctantly parted with in an emergency,—namely, the precious Franklin Metcalf. It is difficult to say which of the two was the more admired, although the qualities for which they were respectively regarded were very dissimilar. One was stern as the blasts of winter; while the other was bland as the zephyrs of a summer's evening. The people had a great opinion of Mr. Wilson's abilities as a preacher, and he had no inconsiderable opinion of his own. After delivering one of his great sermons, an admiring friend said to him, 'Brother Wilson, I think you have given us your master-piece this time?' 'Nah,' said he, with his usual transparency, 'I have several better than that!' But the best of all was, the work of God prospered under these his servants, and they reported a nett increase at the end of the year of 86. Joseph Daily, a convert from Quakerism, received license to preach as a local preacher, from the District Conference in connection with this Circuit this year.

706. We re-cross the Bay, and travel down through the *Bay of Quinte* Circuit to Kingston, which it included. The preachers have been both appointed at the last Conference. They are a married and a single man. One is an educated man from Old Ireland, of middle age; the other is a young Canadian. The first is the Rev. Robert Jeffers; the other is David C. Spore. The latter was unboundedly popular. A cotemporary, who lived in Kingston, said, "It was nothing but 'Spore, Spore,' all over the Circuit." Alas, that he should have afterwards so wofully disappointed expectations! The number in Society remained stationary.

707. The closing part of the year was signalized by the

first meeting of the District, or "Local Preachers' Annual Conference, held in the Lower District, or division of the work, in the Province of Upper Canada," which was "held at Waterloo, Bay of Quinte Circuit, on the 16th of April, 1821." The rise and reasons for this institution may be given in the words of the author, written a few years ago.

708. It may be necessary to say that local preachers were, in the very nature of things, relatively more influential in the early days of American Methodism than now, though still influential. The travelling preachers, as well as the local, were all *laymen* down to 1784, when the American Church was organized. Down to that time, and, in some ways, much later, those who were *local* in name were largely *travelling* in practice; so much so as to be, in many cases, the pioneers in breaking up new ground and forming original societies. As the Circuits of the itinerants covered so much ground, they were seldom seen in each locality; and during their absence the local preachers were looked up to as a sort of pastors, to visit the sick and bury the dead—which last service mostly included a funeral sermon. Then, as the great proportion of the places in a Circuit were visited on a week-day once a fortnight, by the itinerants, the local was the Sunday preacher. Furthermore, as it was thought proper, from the exigencies of the times, in many cases, to give local preachers ordination, they acquired additional influence from dispensing the ordinances. Besides, many of them had been travelling ministers for some years—as the labors and wants of the day occasioned the majority of those who once travelled to come 'under location from weakness of body and family concerns,' as they then phrased it. These men would naturally claim to know what was Methodist doctrine and discipline as well as the travelling preachers; and when these latter were very young men

which, from necessity, they often were, the located seniors knew much better. Hence a demand, at an early day, on the part of many local preachers, to be admitted to a seat in the Ministerial Conference. To satisfy, in some measure, the feeling of discontent in the minds of local preachers, the General Conference of the M. E. Church, under whose jurisdiction Upper Canada Methodism was placed, decided, in May, 1820, to give the local preachers an administrative Conference, to coincide with each district. It did not satisfy some because it had no *legislative* powers. These powers would have come in conflict with central legislation; and even as an administrative institution, it was impracticable from the largeness of the Presiding Elders' districts. Hence, after some years, the General Conference of the United States abolished it. The Canada Church retained it when it became independent, and continued it during the whole time of its nominal Episcopacy. At the Union it was *constitutionally* superseded by the far more practicable "Local Preachers' Meeting," confined to each Circuit.

709. A thing tolerably good may be useful, if well worked; and this, I think, those of Canada were while they lasted. About this some judgment may be formed by what we may say hereafter of its doings. If what we have now said be borne in mind it will explain to the reader the cause of some of the throes which the Conference experienced in after years.

710. No doubt the meeting of this body of rustic divines was quite an event to the good people of the old Bay Circuit. Elder Ryan was President by virtue of his office. The venerable Darius Dunham was chosen Secretary. They pass a very formal code of Bye-Laws for the government of their deliberations, to the number of ten articles. It was required by its constitution that a brother should have been a local

preacher two years to have a voice in the deliberations. The "existing *members*" were reported as follow:—

BAY OF QUINTE CIRCUIT

Darius Dunham, ...	Local Elder.
Augustus Shorts, ...	" Deacon.
Daniel Steel.	" "
George Sills	" Preacher.
Joseph Murdock	" "

HALLOWELL CIRCUIT.

Joseph Ferguson, ...	Local Deacon.
Gilbert Miller, ...	" Preacher.

BELLEVILLE CIRCUIT.

John Reynolds, ...	Deacon.

AUGUSTA CIRCUIT.

Sylvanus Keeler, ...	Elder.
William Hallock, ...	"
Daniel Breakenridge, . . .	"
Samuel Heck, ...	Deacon.
Henry Bogart, ...	Preacher.
Abraham Bull, ...	"
Joseph Landon, ...	"
James Cameron, ...	"
David Breakenridge, jr. . . .	"

CORNWALL CIRCUIT.

Joseph Sawyer, ...	Elder.
Easton D. Wright, ...	Local Preache

OTTAWA CIRCUIT.

James Botfield, ...	Local Preacher."

711. Besides the above there were the following, who had not yet graduated to membership, but whose licences were

"renewed," namely: George Farr, William Griffis, Bay of Quinte; Gilbert Miller, Alexander Irvine, Robert Jeffers, jr. Also, the following "obtained license," namely: Philip Roblin, George Fisher, Bay of Quinte; Joseph Dailey, Hallowell; Moses Blackstock, Smith's Creek; John Tackaberry, Charles Wood, and Jacob Poole, Augusta.

712. Three were "recommended to the Annual Conference" to be received on trial for the ministry, viz.: James Botfield, George Farr, and Alexander Irvine, one of whom were received at the next Conference; and he was stationed at first in the States. Three were "recommended to be employed by the Presiding Elder." These were Charles Wood, Jocob Poole, and Easton D. Wright, afterwards favorably known as simply *David Wright.*

713. We are not able to make a similar report of the District Conference under Elder Case's presidency, the records having been lost. What we have recovered will serve to present one characteristic feature of the church's polity and operations at the time of which we write. We pass on eastward to the

714. Augusta Circuit. It has besides its staff of eleven local preachers, two efficient Circuit preachers—Rev. Timothy Goodwin, its last year's urbane superintendent, and our new-made acquaintance, the little Scotch brother, Kenneth McKenard Smith. Their territory is somewhat abridged from last year by the erection of its northern members into a separate Circuit. We have no further particulars, only that one who knew the junior preacher well, pronounced him a "faithful little man."

715. The Cornwall Circuit, which lay directly to the northeast of Augusta, on the St. Lawrence, embraced all the frontier townships from Edwardsburgh to the town of Corn-

wall. Mr. Boardman was the Conference appointee for the year 1820–1821. It is morally certain that David Wright was taken from his Bay of Quinte home to assist him—for a part of the year at least—for his name stood in connection with Cornwall, in the Minutes of the Local Preachers' Conference, already considered, which bears date April, 1821. He probably went down to supply the places left vacant by the withdrawal of the British Missionaries. In his own rough but allusive phraseology, which every farmer at least will understand, he was "occupied in stopping *hog holes*." He, nevertheless, earned an affectionate place in the memories of the Dutch-Canadians of that region, which he never lost.

716. Wright was a native Canadian, born, if we mistake not, in the Fifth Town, whose mother was pious, and welcomed the Circuit preachers to her house in their fortnightly rounds. Their conduct and conversation made a salutary impression on the tender mind of little David. Part of his boyhood was spent with his uncle, Mr. Owen Roblin, newly settled in Ameliasburgh, on the wooded shores of the Bay of Quinte, while the tall trees around stimulated the poetry in his boyish imagination. Yet you must not think of him as melancholy. His soul was naturally full of fun and frolic. Witty, humorous, and mischievous, he was in youth very much given to pranks and practical jokes. The superior beauty of his person, his activity, and an education rather in advance of those around him, gave him a kind of pre-eminence among his associates. His love of mischief had ample scope during his period of service in the militia, in the war of 1812. A large amount of personal courage made him the admiration of the manly. This attribute displayed itself in personal encounters with young men of his own age. A notable one of these is remembered, between him and another low-set, tight-

built young man like himself, who will yet come into view as also one of Case's cotemporaries. Well that they learned to employ their strength and energy more commendably!

717. Although Wright's was a volatile, it was not an unimpressable heart—but the reverse, and was early converted to God. We get a glimpse at the facts and surroundings of his conversion in a letter written to the author by the now venerable Ezra Adams. The passage, though long, may be of interest to the pious reader. Says Mr. Adams:—

718. "In the year 1817, I was again received into the Conference, and the Bay of Quinte Circuit was divided: the Fifth, Sixth, and Seventh Townships were taken from it, and, being joined with the Smith's Creek Circuit, was called the "Hallowell Circuit," to which I was sent with Wyatt Chamberlayne, leaving me three years on about half the old Bay of Quinte Circuit. This year, also, the revival continued on the Bay of Quinte, in the Third and Fourth Towns; and also in the Fifth, Sixth, and Seventh Towns in the Hallowell Circuit.

719. "I attended a field-meeting held by Bro. Madden, at Hay Bay, where a revival was going on. In the prayer-meeting I witnessed a pleasing scene, which might have delighted an angel's eye to behold. A beautiful little girl, about six years of age, whose physical strength was so overpowered by the heavenly manifestation to her soul, that she lay as if dead. After a while she began to revive, whispering in a low, soft, angelic voice, 'Hallelujah! Glory to Jesus!' —repeating it again and again, louder and louder, as her strength returned, rapturously clapping her hands together with excess of joy in the Holy Ghost. Several grown-up persons fell under the powerful manifestations of the Spirit. There was an aged infidel, living in the outskirts of the

neighbourhood, who despised religion as useless. Hearing of the extraordinary scenes at the meeting, he ventured to see for himself. When he heard some crying for mercy—others testifying to what God had done for their souls—and some falling in the midst of them rejoicing, he said, 'This is all fiction; it is all feigned work!' But when he saw this little girl's face, and heard the extraordinary language from her lips, his obdurate heart began to melt, and he exclaimed, 'I am a wretched and undone sinner!' He began to cry for mercy, and after a painful struggle, he too was converted. A young man—so silly as to be considered almost an idiot—was converted in such an evident manner as to produce conviction, and lead to the conversion of a strong-minded man of sense.

720. "My first acquaintance with the Rev. David Wright, then a school-teacher in the Fourth Town, and who, during the time of this revival, was under deep conviction, came on a visit to his relatives at South Bay, and attended a meeting where I preached. Under the opening prayer, he cried aloud like a child corrected. After meeting he requested me to take a walk with him, when he revealed the distress of his soul. He appeared to be almost in despair I tried to comfort him; and commending him to God, we parted. When I came round again, I found him a happy child of God, zealously exhorting his fellow-sinners, and very usefully promoting the reformation."

721. In three short years we find him a helper on this Cornwall Circuit. He brought all his native vivacity into religion, which gave his piety an active, cheerful, and inviting character. His attributes as a preacher will better be presented, after he attains to the status of a Circuit minister. There was a nett gain in that Circuit during that Conference year of twenty-nine.

722. We said in connection with our account of Augusta Circuit that a new one was created out of its northern extremities. This was called the *Rideau*, after the river of that name which meandered through its centre, then undisguised and undisfigured with the dams, locks, and basins of the canal which now coincides with it. This field of labor embraced a permanent supply of all the settlements in the townships of Kitley, Walford, Montague, and Marlborough, with, perhaps, only occasional visits to Perth, and into the townships of Beckwith and Goulburn. It was to work the northern members of the former Augusta Circuit with more convenience and to follow up the immigrants in the back townships that this Circuit was formed.

723. The brother appointed to this specific charge had become somewhat acquainted with these new settlements while laboring as third preacher the previous on the Circuit from which it was dismembered. This was our acquaintance of three years, Calvin N. Flint. We are not, however, made acquainted with any particulars connected with these his pioneering labors. He returned a membership of 214 at the close of his year; but taking this and the Augusta Circuit together, though there was an augmentation of territory, there was no increase of membership.

724. Let us travel down the Rideau from Burrett's Rapids, below which there is no preaching place on the river, to its junction with the Ottawa, where it pours its lively waters into that majestic river by a perpendicular fall of forty feet, and leaving the Hull Settlement to our left, (where, we opine, the Rideau preacher, even at that early day, as we know he did a few years afterwards, went once in a while) let us pass down on the broad bosom of this "*Le Riviere Grande*," mostly overshadowed by the primeval forest for thirty miles or more, till

we reach the Bay of Pancote, where we meet with the most westerly appointment on the old Ottawa Circuit. Leaving that, we pass on and touch at the Seignory of Longuiel West Hawksbury, St. Andrews, and Beech Ridge, where there are preaching places, and bring our journey to a close at La Chute, which is head quarters for the Circuit. We find there is no preacher on it holding a direct relation to the Conference. It is supplied, notwithstanding.

725. In the early part of the year it was put in charge of Mr. James Botfield, a Local from England. He was, we think, a native of Shropshire, where he was converted and became a local preacher. In 1803 he was married to a very intelligent and gifted woman, who during several years of her young life had enjoyed the friendship and guidance of Mrs. Fletcher, of Madely, of precious memory. In 1817 they came to Canada; first to Quebec, and then to Montreal, in which latter place Elder Ryan met him and persuaded him to take a Circuit under his direction, and was sent to the Ottawa as a supply. For reasons which will hereafter appear, it seems that he was superseded by a member of the Conference, and sent, if we remember right, to render some assistance on the Cornwall Circuit. He was very well spoken of by the Ottawa people in after years; and was recommended by that Circuit to the District Conference, and by them to the Annual Conference, as we have seen. What became of him we will not now anticipate, as he will come before us again. As to his person, his face, later in life, resembled the portraits we have in the Wesleyan Magazine of the Rev. Joseph Sutcliffe, A.M., of pious and learned memory.

726. Montreal Circuit. To supply this, as being the most competent unmarried preacher, Truman Dixon was brought all the way from Detroit, where he was the year before—a

formidable journey by means of the conveyance available at that day. He is reported by Mr. Wm. Guinnis, who still survives at Three Rivers, to have been not very well educated, but naturally gifted and eloquent. Guinnis was a local preacher in Ireland, whence he came to Canada in 1819, and made the acquaintance of Mr. Dixon, in Montreal, during the year (1820–21) of which we write; and as Mr. D. was sometimes indisposed, he occasionally preached for him, much to the displeasure of the Rev. John Hick, the British Missionary, who severely reprehended him for it.

727. Mr. G. represents the American Society and congregation very small at that stage of their existence, worshipping in an upper room, under circumstances of great inconvenience and discouragement. After the news of the adjustment of the Canada difficulty by the British Conference and the American Delegate, the Rev. John Emory, according to which the American preachers were to be withdrawn from Lower Canada and the British Missionaries from Upper Canada, Elders Case and Ryan came to Montreal and addressed the Society, advising them to place themselves under the pastoral care of the British brethren. Some were content to do so; but the American proclivities of others led them to combine with some others who gave a call to an American Presbyterian minister, thus forming the nucleus of a cause which has continued to this day.

728. Mr. Ryan removed Mr. Dixon to the Ottawa, thus displacing Mr. Botfield, as we have intimated. Dixon's friend, Guinnis, followed him to La Chute, working at his trade and assisting in the Circuit, The latter would have been taken into the work, could he have procured the necessary outfit for travelling. No return, of course, was made for Montreal; and, strange to say, none for Ottawa either!

BORDER CIRCUITS.

Dunham,—(N. Y. Conference,) Ibra Cannon.
Stanstead and St. Francis,—Phineas Cranall.

729. We consider these Circuits for the last time, and briefly. The first of the two preachers was in *Elders'* orders; the latter had been so long a time in the ministry as to graduate to that point. Only one of these Circuits made any return of members to its Conference, owing to their transfer to the British Missionaries. Both these brethren located after the lapse of some years: Mr. Crandall out of the *Maine* Conference, in 1829; and Mr. Cannon out of the *Troy* Conference, so late as 1844, after being several years a Supernumerary. Hence we have not the advantage of a Conference obituary, should they be dead. We might, with a vast amount of research, have given the Circuits they travelled, before and after being in Canada; but their tie to the country was so short and slight as to be scarcely warrant the time and trouble. They were, no doubt, good men and true; and the old Methodists of the Eastern Townships, most of whom were of American origin, would no doubt see the last of the evangelists from the States across the border not without a pang. An old lady in Dunham, in conversation with the writer, claimed, with mournful interest, to have entertained the last one on the last night before he went over the lines. All hail, ye self-denying servants of a crucified Master! Whether on earth or in heaven, rest assured there are a few Canadians, at least, who have some little appreciation of the benefits to this country of your ill-requited toils!

730. A letter from the Rev. Fitch Reed, dated "York, U. C., 8th May, 1821," and, of course, near the end of this Conference year, addressed to the Editor of the *Methodist Magazine*, New York, claims that the work under the direc-

tion of his fellow-labourers was progressing generally, and held the following language :—"The late arrangements between the British and American connexions, respecting Canada, have in most places, I believe, been attended with good. There is a prospect that the difficulties which have hitherto existed will give place to the general peace and prosperity of the Church of Christ." He furthermore asserts, that there was a great influx of immigrants, and a great necessity and desire for the Gospel in the new settlements in every part of the country. Yet we find, by a comparison of the returns at the close of this year and those made a year before, that there was a decrease of no less than 659 members in this section of Methodism during twelve months. The number of members given up to the British Missionaries in Montreal and Dunham would by no means account for the loss. Besides, these ought to have been more than made up by those received from the Wesleyan Societies. We shall see, however, at the proper time, that there was a very small accession from that source.

731. As the reader has seen the last of the American Evangelists in Lower Canada, so he will now be called upon to follow the retreat of the retiring band of British Missionaries from the Upper Province—thus closing up for a while the unseemly exhibition of the four or five years' "Missionary War."

732. We have not the means of determining the time and place of holding the District Missionary Meeting, from which the ecclesiastical year of those brethren dated; but we are sure it sat before the 30th of April, 1820, for reasons which will appear to the reader before we have done. But that they met early that spring, and made a change of preachers, is morally certain, and that the appointments they made were

substantially those which appear in the British Minutes for the summer of 1820. They were as follow:—

"The Canada District.

Richard Williams, *Chairman.*

Quebec,—Robert Smith.
Montreal,—John Hick.
Kingston, &c.,—James Booth.
Fort Wellington,—Richard Pope. One is requested.
Melbourne,—William Sutcliff; John De Putron. French Missionary.
St. Armand's,—Richard Williams.
Niagara,—Thomas Catterick.
York,—Henry Pope.
Stanstead,—One is requested.

"*Appointments have also been requested by the District Meeting for Perth, Newcastle, and Odell Town.*"

733. From the above list of appointments, we observe that Messrs. Hick and Lusher exchanged places,—the former going from Quebec, his last year's station, to Montreal, and *vice versa*. Mr. De Putron is to be relieved of the English department of the work at Melbourne, by a person new to the Province,—Mr. Wm. Sutcliff,—with whom we may yet form some acquaintance, but he certainly did not come immediately; for Mr. Du Putron had to keep on that Circuit until Mr. Henry Pope came from Upper Canada to take his place. Mr. Williams remains a second year at St. Armand's. Mr. Booth continues, apparently, without any assistant, at Kingston; while his colleague of the previous year, Mr. Richard Pope, goes down to Fort Wellington, to supersede Mr. Catterick, with the intimation that another is "requested" in that Circuit. Mr. Catterick, thus released from his last year's charge, comes up to Niagara, to take the place of Mr.

Henry Pope, who goes to York, to organize a Circuit around it. He and his helpers had preached there before; but now, for the first time, it gives name to a separate charge.

734. We say "he and his helpers," for though neither his public letters nor his private ones to the author mention their names, there were two persons who certainly did assist him in some higher capacity than mere local preachers, in the ordinary sense. At least all his old surviving adherents so understood it.

735. The first of these helpers was Mr. John Fenton, the son of a Wesleyan Minister, well educated in one of the English Connexional Schools, who commenced operations, we have learned, in York, before Mr. Pope's appointment there; and the writer knows, from what he heard at the time, that he supplied the Missionary pulpit part of the time. Besides, the old people say, that he and the other, to be named presently, "Came around in their turn,"—in the Niagara Circuit, even to the Lake Erie side of the isthmus. Mr. Fenton was flippant and ready, but not very unctious.

736. The other assistant was Wm. Slater, a man of less show and more solidity than the first,—a native of Derbyshire, England. He was then about twenty-seven years old, of large stature, fine physique, good voice, and distinct and ready utterance. He had a good mind and a tolerable education, and was one of the fairest preachers of his day, although, when called out, he was only occupying the humble position of a hired laborer on a farm. He came to the country about the time that Mr. Pope commenced operations in the Niagara country, and was in a situation near the Falls. Mr. Pope heard of him, and with the activity and push that characterized that gentleman, he went in quest of him, and found him in the act of digging a ditch, when he made him pro-

posals of a more sacred employment. So said Mr. Slater himself, in the confidence of private friendship, to one who was afterwards his attached colleague, and who still survives. His early employment in honest labor, and the after acknowledgment of it, were honorable to his character and judgment.

737. He is remembered yet in his relation to the operations of the Missionaries, both in the town of Niagara and in all the surrounding country. These testimonies say that he remained and assisted Mr. Catterick after Mr. Pope's removal to York. They say that his manner of expressing his English notions at that time was not very tasteful to Canadians: but those who make this observation, say that he improved in spirit.

738. Much has not been gleaned by us of Mr. Catterick in relation to this year's labor. We traced him as entertained —he and his family—at the house of Mr. T. D. Morrison, (afterwards Doctor,) in York, on his way to this Circuit, although Mr. M. was an adherent of what was called the "American" cause,—a proof that there was some interchange of amenities, notwithstanding their rival relationship to each other. He is remembered as large in person and of fair complexion, whose sermons were good in point of matter; yet he himself was not much moved, neither were his addresses very moving.

739. He and his predecessor were, perhaps, more acceptable to the more pretentious people of Niagara town, but their actual membership was never equal to that of those who first took up the ground, who retained "a large class" throughout the whole time of the Missionary occupancy. This is the testimony of "Father Brady," a surviving representative of that class. The same authority says that very few of the British members joined the other Society after the

Missionaries left. A Mr. McBride, of Niagara, did, after some years, but did not turn out very well. George Keefer, Esq., of Thorold, never returned to his first relationship, although he was friendly to the last, and left children who have proved themselves worthy members of the Canada Church. Mr. John Street, of St. John's, never lost his piety; and after some years united. The same may be said of old Mr. Gander and some others. The precise date of Mr Catterick's removal is not known.

74. Mr. Slater, having no direct relation to the British Conference, was left on the ground, and accepted the Presiding Elder's invitation to take a Circuit under his direction, and went to supply some vacancy—Rev. J. Ryerson says on the Thames. We shall see him come up for reception on trial at a future Conference.

741. As to York and its incumbent—Mr. Henry Pope—we shall allow him to speak for himself, and as to his own views and those of the brethren with whom he acted relative to the measure which removed them from the Upper Province. Mr. Pope, in a letter to the writer, observes: "On the 30th of April, 1820, I removed from the Niagara Circuit to Toronto."

742. Before we give the rest of his remarks, we will take the privilege of saying, from information early acquired, that he made at that time a very respectable appearance. He and his good lady were handsome in person, and well dressed. But their beauty was enhanced by the elegant simplicity with which they habited themselves. Mr. Pope was dressed in black, his coat bearing the true orthodox curve from collar to skirt, while his head was surmounted with a comfortable broad-leafed beaver. His truly beautiful wife was clad in "Quaker silk," with a "Methodist bonnet" tastefully adjusted to the

head, as much prettier than those feathery "hats" which now disfigure the crowns of some ministers' ladies, as anything can possibly be. The writer remembers how the simple beauty of this Methodist parson and his wife impressed his young imagination, as they passed one day in their "light waggon," while he and some other boys were at play under the shade of the oaks which then so ornamentally skirted the whole line of bank which bounded the Toronto Bay—trees which the stupid vandalism of the authorities suffered to be hacked away for firewood! Mr. Pope preached in the Masonic Hall, over a school-room built by subscription shortly before, in a part of the town now called "Market Lane." His preaching was very acceptable to the better educated, and drew a sizeable congregation. He collected, also, a very considerable Society. Some of these were respectable Wesleyans from the Old Country — both English and Irish. There were the Coates, and Hutchinsons, and Woodalls, and Bosfields, and Bulls, and others gathered in from the town. A number of the Society from the wooden meeting-house on King Street, left and joined them: such as the Levers', and some others. The writer can remember one of those who had left telling his mother—who held on where she first united—that he and "half a score" of others went together "and joined the Missionaries." It is too soon to say what course these respectively pursued when the Missionaries were withdrawn. We now resume the thread of Mr. Pope's remarks:—

743. "While the English Conference was in session in Liverpool, the Rev. Dr. Emory, of the United States Conference, was sent by his brethren to effect, if possible, such an arrangement between the two great Methodist Churches in England and the United States as should terminate the

unseemly and injurious discord and rivalry which had been increasing between the respective agents in Canada for almost four years. The Rev. Doctor's representations—or, as we Missionaries in Canada regarded them, *mis*-representations—led our Committee in London to withdraw their Missionaries from Upper Canada—Kingston excepted; and Dr. Emory agreed that the American Conference should relinquish Lower Canada to us.

744. "In pursuance of this mutual agreement, I was, of course, obliged to leave Toronto. I need not say that this arrangement was productive of no beneficial result, as it gave no satisfaction to any whom it most concerned, especially in Upper Canada."

745. Kingston was made an exception because it was a military post, and it was thought that a British preacher was more likely to benefit British officers and soldiers than one of another origin. So, also, there was an exception on the other side, in the Lower Province. The old Ottawa Circuit comprised the Lower as well as the Upper Canada side of the river; yet as the Societies on both sides were then only sufficient to make one good Circuit, it was thought best by those to whom the working out of the details were left, not to dismember it.

746. Before following the retiring brethren any further at present, we naturally pause at such a crisis as this, to look backwards on the origin and character of the evils of which the withdrawment of the Missionaries was the intended remedy; and also forward to the events which succeeded to this measure, all of which were more or less influenced by it. To this survey we are not conscious of bringing any feeling contrary to candour; but we acknowledge the insufficiency of the human understanding to pronounce definitely what would have

been the result of any other combination of circumstances, either in the way of good or evil.

747. That Methodism was planted in this country by agents from the United States, was, in some respects, conducive to its rapid and inexpensive spread. They were men used to the privations of a new country, and could adapt themselves to its exigencies; while the efficient oversight of all the laborers and their work, and a system of watchful and judicious pioneering was secured by the American Presiding Elder system. Also the bestowment of orders on local preachers furnished the ordinances to many localities which otherwise would have been but partially served, if not wholly destitute. But these orders, given to *secular* men, became a source of embarrassment in the long run. And the foreign jurisdiction was a source of disability in several respects from the first. This was especially found to be the case immediately pending hostilities between the two governments, during the war, and as long as ths memory of the struggle rankled in the Canadian mind.

748. The coming of British Missionaries within the boundaries occupied by the operations of American Methodism, was in violation of the maxim laid down by Wesley in his letter to Asbury, namely, that the "Methodists were one people all the world over." The setting up of rival altars made them practically two different peoples. Yet there were several hings to palliate the aggression. They were earnestly importuned by those persons of Methodist proclivities who at the same time had a strong repugnance to anything from the United States. These were abetted by the so-called Canadian authorities, but real "family compact," for political reasons, although they had no sympathy with Methodism as such,—European any more than American. Further, the Wesleyan

authorities in England naturally thought that in a country so large and destitute as they took Canada to be, there could be no danger of collision between the few agents from these several Conferences.

749. It cannot be denied that the Missionaries, when they came, labored very hard, and were made useful to some whom the others had not yet reached; and some who, because of prejudice, they could not reach. These fruits of their labor naturally felt very much attached to them, and felt a pang when they were withdrawn; and as prejudice had been increased against the preachers to whom the country was to be given up, by controversy, they were slow to put themselves under their care. Some of them never did so at all, but either joined other communities—and were lost to Methodism—or they failed to join any Church, and were lost to God and religion. Thus in Toronto, while the Bosfields, and Levers, and Lackeys, and Bulls—some earlier, some later—united with the so-called "American" preachers; the Coates', and Hutchinsons, and Fentons never did. Mr. Coates and some others held a separate meeting, to the writer's certain knowledge, at least for four years afterwards.

750. Had the Missionaries been left and the others withdrawn, judging from what afterwards occurred, there probably would have been many more lost to Methodism, at least to originally organized Methodism, than were lost by the arrangement which went into affect. Their habits and manners did not so well correspond with the tastes and preferences of the great mass of the Canadian people, as those whose training had been in the new world. Then there was the great body of the local preachers, at that time more *relatively* numerous than now, who were covetous of orders, and who thought it derogatory to their dignity to have the travelling

preachers *plan* their work,—one of whom said, "The Wesleyan local preachers are mere lackeys for the travellers!" Under the British *regime*, the hope of the former would have been cut off, and the latter they would have been expected to submit to. And notwithstanding the unreasonableness of secular men expecting to fulfil the vow which requires them to "give up the study of things carnal and secular;" and the groundlessness of the objection to their being planned in connection with their itinerant brethren, which makes the English local preacher as much more considerable than the local preacher in the United States—who, with all his *orders*, is really of no consideration—as anything we can conceive of: yet there were their prejudices, and they would have brought forth their fruits, as they did, when the Canadian Conference endeavored to prevent the rivalry made imminent by a second advent of Missionaries, for which arrangements were making in 1832,—by a union with the British Conference, and the adoption of its usages. Naturally and fondly as the Conference thought on that second occasion, that the union of a young connexion with the parent one of all, should and would meet with approval by all professed Methodists, yet it was found, to our deepest sorrow, that they did not all approve. But we must not anticipate too much.

751. Suffice it to say, that to the formation of the first rival Societies in the Province may be traced all that have since arisen. And to the writer it now satisfactorily appears, that had this Missionary organization remained, there would not have been so many Methodist bodies in our divided Canada Methodists to-day as there are now. Messrs. Ryan and Jackson's Societies, in 1829, were largely composed of those who sympathized with the Missionaries, when here from 1816 to 1820, with some materials, it must be confessed, of a very

opposite character. And then the Episcopal disruption in 1834, was largely owing to hostility created to Wesleyan ministers and their usages when in the country fourteen years before. If divisions are an evil, which it is not our intention just now to discuss, these evils were in the long-run rather aggravated by their removal, especially when joined to their return.

752. It is a great consolation that God can adduce good from apparent ill; and that when Christ is preached, even under appearances of contention and strife, good is done. In that, therefore, we should rejoice. Hence let us follow these honest men in their individual labors and successes, so far as we can trace them.

753. Mr. Henry Pope resumes: "In February, 1821, I attended our Annual Conference" (District Meeting,) "at Montreal, leaving my family at Williamsburgh," (in the Fort Wellington Circuit,) "with my brother Richard. The Rev. Robert Lusher, by the blessing of God, had greatly advanced the Methodist cause in Montreal, and had just then erected a spacious and elegant chapel, at the corner of St. James Street. I and two others of the brethren had the honor of preaching the dedicatory sermons.

754. "I was appointed to the Melbourne Circuit," (this differs from the published list of Stations, which gives the appointment to a Mr. Sutcliff: but Mr. P. is no doubt correct,) "including a great part of the Shipton Township as well as that of Melbourne. It is about one hundred and twenty-five miles from Montreal, and seventy from Three Rivers. Messrs. Richard Williams, my brother Richard, and John De Putron had followed each other to that field of labor.

755. "In taking my family from Williamsburgh, consisting of Mrs. Pope, sister, and two children,—the babe being only

six weeks old, and Mrs. P. not having been outside the door since it was born,—to reach a Circuit two hundred and forty miles distant, at that inclement season of the year, necessarily exposed us to much difficulty and danger. In one place, while travelling after night had set in, to find some place of accommodation, we most assuredly would have perished but for a wonderful interposition of a gracious Providence. On he 17th of March, 1821, we, through the mercy of God, arrived at the end of our perilous journey.

756. "In June of that year I was brought very low—near to death—by bilious fever; but it pleased the Father of Mercies to restore me again to my usual health and vigor." The above embraces some account of Mr. Pope during the year 1820–21.

757. We now furnish such slender accounts of the remaining brethren and circuits as we have gleaned from the usual sources, which for this year we have not found very fruitful. Of Mr. Lusher and Quebec we learn nothing from tradition or published reports, save that the membership augmented from 86 to 115—an increase of 29. The same we have to say of Montreal and Mr. Hick: the increase in the membership was from 95 to 122—an advance of 27. Though Kingston must have withdrawn its country appointments about the close of this year, Mr. Booth, its incumbent, returned 130 members—an increase of 50. Fort Wellington declined the last year of its existence, under Richard Pope, from 140 to 125. We are not surprised at this, for some of its elements, about Johnstown, were notoriously unstable. Whither went these 125 members when left by their European pastors? One of these—the beloved John Black—became a life-long member of the Canada Conference; and fourteen years after, the writer found under the watchful care of the

Canada Conference, perhaps half-a-dozen who had been in connection with the Missionaries. After the final union with the British Conference, Mr. Glasford returned; but the statistics of after years, on that ground, create the persuasion that many of them were lost to Methodism, if not to God. St. Armand's and Mr. Williams were stationary this year at 68.

758. Yet, while the twenty-nine laborers of the Genesee Conference in the country made no numerical progress in the aggregate, but decreased 659, the nine Missionaries connected with the British Conference report an increase of 159. With these statistics we close the Conference year of 1820–21, and proceed to that of

1821–22.

759. This Ecclesiastical year dates from the Paris Session of the Genesee Conference, which began July 19, 1821. Its boundaries were now in some measure circumscribed by the the action of the preceding General Conference, by which a large breadth of territory on the South was annexed to the Baltimore Conference.

760. Several items of business affecting Canada, either directly or remotely, are ascertained both from the published Minutes and the old Manuscript Journal. Messrs. Case, Ryan, and three others, were a "Committee on Indian Affairs." What was meant by that we cannot positively say, but we know that an interest in behalf of the evangelization of the aborigines began about that time to be awakened, which in a few years after bore pleasing fruit.

761. Among those received on trial "were three men destined to spend their ministerial lives in Canada. The first was not a Canadian, but a resident of Potsdam, N. Y.,

and recommended by the newly-appointed "Black River District" (or Local Preachers') "Conference;" nor was he to come into the Province until the year after this. For the present year he is appointed to the St. Lawrence Circuit, on the shore of the dividing Jordan between the two lands—a Circuit which erst belonged to the Lower Canada District. This person was no less than the renowned Ezra Healy, the mention of which name will call up in the recollection of many of our older Canadians the portly figure and rubicond countenance of a genial, laborious, and, in his own way, a mightily effective preacher of the Gospel, who for twenty years traversed our wilds in quest of lost souls. Having been a local preacher for five years, he was elected to Elders' Orders at that Conference, the possession of which would enhance his usefulness on a Circuit. The record of his reception is short indeed. "Thirty-one years of age, a wife and four children, not in debt, admitted." More of him when he becomes ours in reality.

762. John Ryerson, whom we introduced to the reader during the previous year, as a Presiding Elders' supply, on his own native Circuit,—the Long Point. He was the first in the field of five brothers, although not the eldest, but the third, each of whom, for a longer or a shorter period, became itinerant preachers in Canada, and three of them—himself and two others—men of decided mark. He was "recommended by the Upper Canada District Conference," at its first secession. "Aged twenty-one, single, not in debt, admitted," was the laconic entry in the Journals anent the first mention of a name which was to figure often and long in Colonial Methodist doings. He had even then a good degree of intelligence; a genteel appearance and manner; great gravity of demeanour in general company, which carried

weight; a sound judgment, and strong will, which soon gave him prominence in matters of government; and certain spasmodic bursts of fervor, approaching to eloquence, in the pulpit, made his ministrations effective and noticeable.

763. The remaining candidate succeeds this year, although he had been refused the year before. The entries in the Journals explain both the former defeat and the present success. "George Farr, from the Lower Canada District Conference, aged twenty-eight, single. The reports which were urged as objections against him last year, being found untrue, voted that he be received on trial." The "reports" referred to were a piece of gossiping prattle, that, although professing to be single, he was really a married man, which was untrue. His age, and the manner of his entering the country, may have led to the surmise. The reader has already been advised of his military career, and the time and manner of his conversion. He had received a good commercial education—was naturally gifted and emotional—and had a good presence and commanding voice, which are everything with thousands. These, with a vigorous constitution—had he held on the work—would have made him one of the most mightily effective preachers of that day in this country. We have seen that Farr travelled the previous year with Philander Smith, on the Smith's Creek Circuit.

764. James Botfield was recommended from the same District Conference as Farr, but Elder Ryan in the meantime having changed his views of him, opposed his reception, and he was not a man easily thwarted in his purposes. Botfield was refused, which his natural positiveness did not easily brook. We shall see him in adversity and prosperity.

765. Metcalf, the two Smiths (Philander and Kenneth), Williams, Demorest, and Spore, were all continued on trial without demur, which would not have been the case with the

last, had all the truth been known with regard to him. Elijah Boardman, late of the Province, was "received into full connexion." He returned to us no more, which was no loss, as he proved a visionary: and in two years after had to be expelled, although during this coming year he reported a great revival. Three brethren, who have been Canadian laborers, received Elders' orders: these are Torry, Adams, and Reed. David Youmans is continued a "Supernumerary," that he might, according to the custom of the times, not be left without work, but receive a lighter field of labor. A preacher of not very protracted itinerant labors, received a superannuated relation: this was Peter Jones (1st), who held on in this relation till he was located by the Conference, that he might not be a further burden on its funds. His residence was North Gower. After a while he ceased to be a local preacher with the central body of Methodism, and joined some offshoot in the United States, where he used to spend a part of his time. He never fell into sin: on the contrary, his conscience displayed itself in adopting extreme and impractical views, and his really vigorous mind expended its energies on hobbies. Had he continued in the active work, this abnormal growth of thought would have been forestalled. He is yet alive for anything the writer knows to the contrary, but in extreme age. If we ever enter heaven ourself, we shall expect to meet him there, despite his peculiarities.

766. The printed copy of the Minutes for this year returns a once promising and popular preacher, late of Canada, "expelled;" but a reference to the veritable Journals enables us to soften that expression. These are the terms:—"The Committee appointed to examine into the case of William Barlow, reported, and recommend that his request to withdraw be granted. Voted that it be granted." His fault seems to have been, receiving an appointment from the Con-

ference, and yet going and uniting himself to the Episcopalian Church without first receiving a proper dismissal from the Methodist body. It was irregular, but not immoral. He was too solicitous for a refined condition in society to relish the roughness and hardships of the Methodist itineracy. He was long an Episcopal clergyman in the city of Ogdensburgh. He seems to have retained an unblemished reputation through a long life. One of the ways in which Methodism has made itself useful, has been by furnishing efficient ministers to Churches, which seem not to have vitality enough to give birth to the required number of Gospel heralds to fill up its ranks.

767. This Conference had to take disciplinary action on two Canadian preachers, who ultimately left the body. In this, as well as in other things, "Coming events cast their shadows before." The cases of both were remanded to Committees in the Province. For the sake of their friends we omit their names.

768. Having glanced at these miscellaneous matters, we come now to the Stations for the Provinces, and the manner in which they were supplied and worked—that is, so far as we have gleaned information. We give them by Districts:—

"UPPER CANADA DISTRICT.

WILLIAM CASE, *Presiding Elder.*

Thames—Ezra Adams, Thomas Demorest.
Westminster—James Jackson, George Ferguson.
Long Point—Isaac B. Smith, Wm. H. Williams.
Lyons' Creek—Alvin Torry.
Niagara—Isaac Puffer.
Ancaster—Daniel Shepherdson, John Ryerson.
York, and Mission to the new Settlements—Fitch Reed, Kenneth McK. Smith, Missionaries.
Yonge Street—David Culp.
Duffin's Creek—David Youmans, Sup."

769. Our principal subject, Mr. Case, it will be perceived, is the Presiding Officer in charge of the above District. In the absence of any letters or journals to throw light on his movements during the year, we give a portraiture of this excellent man from the pen of one who was then a subordinate of his, going to show the impression made by his demeanor at that stage of his life and labors. The Rev. Dr. F. Reed is the writer referred to.

770. Of the Rev. Wm. Case, Dr. Reed remarks:—"I was often in his company, at different places, and was as often impressed with the high and affectionate regard in which he was held by all classes. He was the especial favorite of the young, and they were equally his favorites, albeit that he was a bachelor till late in life. For industry, fidelity, and usefulness, he had few equals; yet he was not then, and perhaps never will be, fully appreciated. His extreme modesty, and his retiring, unobtrusive habits, made him less known and valued than many others of more show but of less genuine worth. To a certain extent, he thus unfitted himself for the more refined and cultivated associations of life. His long and earnest devotion to pioneer work, his association with the rude and unpolished settlers of the backwoods, induced a style of preaching not the best suited to ordinary congregations of educated whites. Yet he possessed strong mental powers, and a mind well stored with varied and useful knowledge. We had few better versed in Christian theology than he. In his earlier ministry he occasionally ventured upon a species of sarcasm, which, though perhaps safe with him, it would not be best to adopt as a general rule. He was once preaching on the subject of "Future Punishment," and in showing the absurdity of supposing the punishment would be of a limited period, among other things, he said, 'How

would you appear to the blessed angels and glorified saints, coming up from the bottomless pit with the scorchings and stench of hell fire upon you?' Strange as this language may seem, in that instance at least, it was seasonable and effective. A gentleman was present who had believed in final redemption from hell, and the representation of the preacher so impressed him with the ridiculous and absurd that he was led to renounce his false theory, and to seek and obtain salvation by the precious blood of Christ.

771. "An instance of the happy illustration of the truth: he was preaching once to a company of Indians—it was before the commencement of Missions among them—and endeavoring to impress them with the idea of the great love of God in giving his Son to die for the world. They shook their heads and murmured their dislike of the idea that an innocent being should be made to die for the guilty. Perceiving this he related to them the story of Pocahontas and Captain Smith, of which they had traditional knowledge. He told them how the king's daughter threw herself upon the body of the victim whom her father had abandoned to death, and declared they might kill her but they must not kill the white man, and thus, for her sake, his life was saved. Immediately the Indians showed the most lively and intense interest, and seemed to comprehend and approve the plan of salvation by the death of Christ."

772. We pass from the Presiding Elder to his subordinates; and we take them in the geographical order in which we have arranged their Circuits, which is different from the order, or rather want of order, of the Minutes. We commence with the *Thames* and its incumbents. These are the Reverends Ezra Adams and Thomas Demorest. Mr. Adams was alone in the Circuit the preceding year. His impaired health

and, perchance, enlarged dimensions of the Circuit (for he always extended the work) were the causes of his receiving an assistant, who was brought up from the Yonge Street Circuit, where he was employed the year before. Although these excellent men are still alive, we have not learned from them any particulars of their year's operations. They must, however, have labored effectively, for they had considerable success: they netted an increase of no less than *sixty-seven*.

773. We now travel eastward through Westminster Circuit, which this year enjoys the ministrations of the tall and imposing Jackson, and of the diminutive Ferguson. Mr. Jackson was only changed from the nearest Circuit below, the Long Point; but Mr. Ferguson had been brought up from Ancaster. Whoever lives to see Mr. Ferguson's Journal published may learn the particulars of their labors and experiences; at present we have no means of giving them, only we know that Mr. J. won influence and friends enough in that region to enable him to draw away considerable numbers from the old Church a few years after. As to Ferguson his name was long after as "ointment poured forth" among all who could appreciate tireless and consuming efforts to save souls. Still their increase was only *twenty-six*.

774. *Long Point* has a new "preacher in charge," a man of real worth as well as talent, in the person of Isaac B. Smith, while it retains its last year's junior preacher, Wm. H. Williams, a proof that he must have won the confidence of the people to whom he ministered, for a two year's continuance of a single man in the same field of labor was then very uncommon. Of this Circuit this year, also, we have no particulars; but, from some cause or other, there was a large decrease of no less than *seventy-eight*. At present we have not the means of accounting for it. Decrease often accom-

panied Mr. Smith. We suspect he was a great pruner, a sort of administrator, sometimes very necessary to the health of the church. This Circuit had three preachers the year before. If there were three this year the third might have been Mr. Slater, whom we are morally certain travelled somewhere this year.

775. In performing the circuit of the frontier we pass from Long Point down the shore of Lake Erie, across the Grand River, till we enter the wilderness boundaries of the Lyons' Creek Circuit. Here we once more encounter the devout and laborious Torry, who has succeeded to his friend Shepherdson, whom, in several respects, he resembled. Mr. Torry sometimes visited adjacent places in the Niagara Circuit, where he is remembered as a very useful preacher. A young lady in the neighborhood of St. Catherines, recently converted, through the influence of some Baptist acquaintances, was kept in suspense as to which of the two churches she would join till she had listened to Mr. T. preach a sermon on the disputed point in the village of St. Catherines. It convinced her that the baptism she had received in her infancy was valid and should not be repeated. She, therefore, determined to fulfil her baptismal obligations by publicly espousing the cause of God in joining the Methodist Church, which she did. That lady became the truly helpful wife, and is now the sorrowing widow, of one of the most energetic preachers that Canada ever produced—the Rev. Henry Wilkinson.

776. Happily Mr. Torry's autobiography tells the story of his labors for this year as well as the others. He remarks: "I attended the Conference" (1821) "received my appointment back again on Lyons' Creek Circuit, and, after visiting my mother, and dividing my pittance with her, bid adieu to home, and again started for my distant field of labor. My

health remained poor, and the fatigues of a journey of three or four hundred miles on horseback were too much for me. However, I entered on the duties of my charge with as much courage as I could command. I was alone, and I found a large field to explore, which required the greater part of my time. At all of our appointments the Lord gave us the evidence of his power and willingness to save perishing sinners, and we had some very signal manifestations of his divine mercy and love."

777. We learn from a private, but reliable, source that Mr. Torry was subject to one of the greatest of all trials to a good man, in an attempt to damage his reputation by a malicious person; but the result of an enquiry on the spot by an agent not likely to be thwarted in ferreting out the truth, led to his most triumphant vindication from the slightest shadow of suspicion of the purity of his conduct. I am happy to have the means of saying this, because in this case, as in most similar ones, the rumor has travelled farther than its rebuttal. He resumes:—

778. "Towards the close of this year I felt an impression that I must visit the Six Nations of Indians, whose reservation lay to the west of my Circuit. During the whole time I had been in Canada I was accustomed to cross the Grand River within a few miles of the Mohawk tribe, and frequently met with groups of them here and there, and not unfrequently saw them lying drunk around huxter shops kept by white people for the purpose of getting the Indians drunk, and then robbing them of all that was of use to them. But it had never occurred to me that the Gospel of Christ could be the power of God to the salvation of the Indians.

779. "Now, however, my mind was impressed with a desire to visit these Six Nations, though for what I really could not

tell. From the west end of my Circuit to the Indian Reservation was twenty or thirty miles; and now, at the closing up of the year, while on the west part of my charge, I started off for their settlement. As I struck the Grand River, and passed along up through the several tribes, I stopped and talked with them as to their views of our holy religion; and my mind began to be impressed with the propriety of making an effort to instruct them in the first principles of the Gospel of Christ. After spending part of a day among them I returned to my charge, and now began to prepare to take a final leave of the Canadas, for I had received encouragement that my next appointment would be in the States.

780. "My Presiding Elder, Bro. Case, had appointed a meeting in his District, at which I was to meet him, and go directly to the Conference. But before the time of the meeting arrived, I thought I would make the Indians another visit. So off I went; and after further conversation with them in respect to their views of our Bible religion—for they had a religion of their own, which they thought pleased the Great Spirit, but which gave them no proper knowledge of salvation from sin, by faith in our Lord Jesus Christ—I became interested in their behalf, and felt a desire to instruct them in the way of salvation.

781. "After leaving them I hastened to meet Bro. Case, and the next day fell in company with him. As soon as opportunity offered, I told him of my visiting the Six Nations, and expressed my belief in the probability of Christianizing them. While I was speaking he listened with his sharp penetrating eyes fixed upon me, and then, bringing his hands together, he said, in a raised tone of voice, 'Brother Alvin, prepare to go a Missionary to those Indians after Conference.' I asked him to explain himself. 'Well,' said he, 'my mind

recently has been impressed with the importance of our trying to better their condition, and I have spoken to several of our brethren about the matter; and one said he would give ten dollars, and another said he would give five, towards supporting a man among them. Now, the Lord is in this, and you must prepare to enter upon the work of teaching and preaching to those Nations.'"

782. This is, perhaps, the most appropriate place to say, that about this time God seemed to be drawing the hearts of His people all over the North American continent towards the aborigines of the country. So early as the latter part of 1815, John Stewart, a pious colored man, left his home in Virginia, supposing himself to be divinely impressed to do so, and commenced to labor among the Wyandott Indians of the Upper Sandusky, in the State of Ohio, and was made the instrument of bringing many of them from their Pagan superstitions to the worship of the true God.

783. The Methodist Church recognized him as a local preacher, and the authorities sent him back as a Missionary to that people under their own auspices. At our present date the work had gloriously progressed, under the Presiding Eldership of the Rev. John B. Finlay. The tidings of these things had greatly stimulated the zeal, and prayers, and hopes of the Church in the direction of Indian Missions. The Rev. Mr. Case, in particular, who had always strong sympathies for the Indian, was induced to bring the condition of the native tribes of Canada before the people at his Quarterly Meetings, and to bespeak their prayers in the Indians' behalf. Besides this, it is claimed that several local and located preachers—such as Abner Mathews, the Rev. Thos. Whitehead, and others—visited the Six Nations, and preached within their Reservation. All these things concurring with

the favorable report of Mr. Torry, produced the determination in the mind of Elder Case to commence a Mission among the Indians and scattered white settlers on the Grand River Reservation. In those days the circumlocution of getting the authentication of District Meetings and Committees to obtain a grant was not attended to. All that was then needed was for the Presiding Elder, if he did not send a laborer at once himself, was to represent the matter to the Bishop, and get a preacher appointed, who was usually sent *in faith*—funds or no funds. Here we leave this matter for the present. Mr. Torry reported a slight dimunition of numbers on the year.

784. While Torry was losing a few on Lyons' Creek, his neighbor, Isaac Puffer, on the old Niagara, as was usual with him, was increasing his membership. His numbers went up from 426 to 486—a nett increase of 60. So far as the printed Minutes are concerned, he appears alone on this extensive and important District. But he was not alone: he had a Presiding Elder's supply. This supply, we learn from private sources, was a young man from Ireland, a native of the town of Ballycanew, born on the 8th of September, 1799, who had been a member of the Wesleyan Society in his native town, where he had sometimes been met in class by Mr. James Wilson, who has been already introduced to our reader. This was no other than John Tackaberry, brother of the Rev. Fossey Tackaberry, long a most able and efficient member of the Irish Conference. Although in Society in his own country, he did not obtain the peace of God until his arrival in Quebec, in 1817. He subsequently came up among some Old Country friends within the Augusta Circuit where he received license from the District Conference in April, 1821. He was a cloth-dresser by trade, and came up

to Yonge Street before our present date, and entered into the employment of Mr. Purdy, then somewhat noted as a Methodist, who had a cloth manufacturing establishment. While there he exercised his gifts as a local preacher, sometimes supplying vacancies in the York pulpit, where he was thought to be more than usually clever for a young man, but a little self opinionated. From there he was transferred by the Presiding Elder to assist Mr. Puffer during this Conference year of 1821–22. He was exceedingly acceptable to the people among whom he labored, who thought him a very promising young man. His Quarterly Meeting recommended him to the Local Preachers' Conference, and that body, as we shall see, recommended him to the Annual Conference to be received on trial for the ministry; but, in the proper place, we shall have to tell how he had the misfortune to provoke the hostility of one who, in that day, had great influence in the counsels of the Church.

785. Ancaster, too, as well as Niagara, is going up in the matter of members, under the efficient labors of Messrs. Shephepherdson and John Ryerson, though not quite so rapidly as Niagara. It goes from 579 to 594—a nett increase of 15. The second of the above two, although only in his first year under the Conference, had already presented to the observant eye of his Presiding Elder, Mr. Case, those qualities which in after years made him a controlling spirit, not to say successful Ecclesiastical ruler—namely, gravity, solidity of judgment, courage, and honesty, with a good measure of policy where it it was needed. We have, perhaps, already hinted, and will have occasion to show, from time to time, that one of Mr. Case's own qualifications for a successful leader of any movement was the capacity to discern, and the tact to employ those qualities in others which were of a kind to assist him

in the carrying out of any one part of his plans. Hence, this young preacher was the person—already referred to in another place—who was sent into the township of Walpole to examine the foundation of the rumors adverse to Mr. Torry, which he found utterly baseless. Let J. Ryerson be observed from this little incident, and onwards relative to those features of character we have referred to.

786. York, with the "new settlements" attached, which constituted the Missionary department of that charge, joined on, in geographical order, to the Ancaster Circuit; for while the latter embraced part of the township of Nelson, the Missionaries—Messrs. Reed and K. McK. Smith—were expected to follow up the settlers going into the old and new surveys of the townships of Trafalgar and Toronto; also of Esquesing, Chinguacousey, and Erin, with any neglected but accessible parts of York and Etobicoke that might be found available in passing out from the town in their exchanges with each other. I heard of no appointment, however, nearer the latter place than Mr. James Aikens', on the back road, about thirteen miles from the town of York.

787. Several of the above-named townships contained the elements of Societies in the persons of Methodist settlers and immigrants from various parts. The Mr. Aikens just mentioned, was a grave and godly Presbyterian, from the north of Ireland, who, finding no fellowship but among the Methodists, with his excellent wife, cast in his lot with that people; and their house became a home for the pioneer preachers. He was the father of the Hon. Mr. Aikins and his brother, the eminent physician—Dr. Aikins. He had a neighbour, Mr. John Austin, born in the United States, but converted in Canada, who was also one of the early friends of the cause. A gentleman's family resided one winter in Mr. Austin's

neighbourhood, who had been sent on by a company of Irish Methodists who had been some years in New York, to select and purchase lands for the rest. This was the notable John Beatty, who located himself on the flats of the River Credit, where Meadowvale now presents its picturesque beauties. His house was long the radiating point of Methodist influence in those settlements. One of the first companies of settlers, headed by Mr. Beatty, in crossing the stream called the Mimico, where the backroad branches off from Dundas Street, kneeled on the ground and held a prayer meeting to implore the blessing of the Most High on their new and arduous enterprise. The Crawfords, and Rutledges, and Hawkinses, and Todds, and Brodies were among those Irish-American Methodists. A settlement of Palatine, or German-Irish Methodists, embracing the Switzers, Masons, and others, not far north-west of where Streetville now flourishes, had an existence from an early day. Sundry Methodist families settled in various places, and wherever there was a few of them there was a Society. Such as among the Kenneys, in Trafalgar, and the Kenneys, in Esquesing. Mr. Joseph Gardner, of the Centre Road, Toronto, and Mr. Thomas Coates, of Trafalgar, near where Milton now flourishes, received the itinerants, and lent their influence to the cause. These were Englishmen. The Bowes', an Irish family, near Mr. Coates', deserve to be remembered in this enumeration. Mr. Patrick Crawford, near where Hornby now stands, gave cordial welcome and wise counsel to the young bush itinerants. But the time would fail to mention many others equally deserving, who helped to lay the foundations of the cause in that early day.

788. Before we dismiss the Missionary part of Messrs. Reed and Smith's charge, we have great pleasure in present-

ing the reader with some details of their operations, from Mr. Reed's official report:—"The last of August we passed into the new settlements, about thirty miles from York. We found the inhabitants in general composed of English, Scotch and Irish, with a few American families; possessing different habits and inclinations, and, consequently, differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the Gospel preached among them. To extend our labors to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of an axe upon the trees to guide us from one settlement to another. To travel with horses was found impracticable, both from the state of the roads and the want of accommodations for our beasts. Brother Smith has generally remained in the bush, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm." And he adds, in another place, carrying a tomahawk with him in his girdle to fell saplings across the bridgeless streams on which to walk over. This was confirmed by the testimony of the old settlers. Of Mr. Smith's devotion, too much cannot be said, as the writer knows well from what he learned from the first settlers direct, in whose memories the name of Kennard McKenneth Smith will fondly linger while any of that hardy race survive.

789. Mr. Reed resumes: "An astonishing alteration in the manners of the people soon became visible. Where formerly our congregations were small, houses are now crowded with

listening multitudes, anxious to hear the word of salvation. To see them coming from every direction with lighted torches, has often filled us with pleasing solemnity, and led us to reflect upon the importance of those realities which have excited this deep interest in their minds. In the townships of Esquesing and Chinquacousey the Lord has favored us with a revival, which extends into parts of Trafalgar and Toronto, and a number have been brought from 'darkness to light.' They are principally young people. The work still appears to be progressing, and our meetings are crowned with the gracious promise of God.

790. "In October we held our first Quarterly Meeting.' (He omits to say that it was conducted, near Mr. Beatty's, by Elder Case, though thus late in the season, in the open air, through the want of a house large enough,—rendered comfortable, however, by the cheering flames of a burning log-pile, around which the people assembled.) "It was indeed a season long to be remembered. Nearly one hundred collected upon the Sabbath, and about forty communicants came forward at the Sacrament of the Lord's Supper. Our seven months' labor," (he writes in March,) "I trust, have not been in vain. We have formed six Societies, and added nearly seventy members. In Albion, Caledon, Eramosa, and Nelson, the people would probably welcome the messenger of salvation; and I am persuaded that our Missionary Society will, if possible, send an additional laborer the next year. Two Sabbath Schools have been formed, in which are about fifty or sixty children. One house of worship has been erected, and two others will probably be completed in the course of the season." (These three were probably Lindsay's, Kennedy's, and Harrison's meeting-houses; or, perhaps, Kent's meeting-house, at the "Four Corners," was one.)

791. As to the management of the town Society, and the prospects there, we are glad to have Mr. Reed's own account in his "Reminiscences," in which he remarks, "During my second year in York, I found a pleasant home in the family of Mr. John Doel. A precious family they were; and parents and children still live in my heart of hearts. My 'Little Johnny,' a frail, delicate little fellow of five summers —how strange to find him a grey-haired veteran in the ranks of the itinerancy!

792. "There were but three churches in the town. There were many Roman Catholics in the place; and about the time of my leaving they were preparing to build a Church. A priest visited them about once a year, when all the members were required to go to confession. I remember that two very promising and intelligent young men, notwithstanding their Popish education, were among the regular and attentive hearers. One of them became thoroughly concerned for his soul, and sought and found a personal interest in the salvation of the Gospel. I had the satisfaction of baptizing him, and of receiving him into the Church.

793. "One of the most interesting cases that ever came under my notice, was that of a young Scotchman, the only son of his widowed mother. He had been tenderly reared, well educated in common branches, and, to the full extent of parental means and influence, well fitted for an honorable and useful life. His mother had hoped to lean upon him for support and comfort in her old age. But, alas! Robert fell under the influence of evil associates and examples, became wayward and reckless, and plunged in all manner of viciousness and crime, until his poor mother's heart was well nigh broken. He wandered from home, and for years was the slave of the lowest, basest passions. He confessed to me

that he had been guilty of every crime he could think of except murder. He had recently returned to his mother, in her humble cottage in York, and was apparently endeavoring to make amends for the past, by kind and filial attention. He found his way to the chapel, I know not how, for his mother attended elsewhere, and became a constant and earnest hearer of the word. It was not long before he was fully alarmed, in view of his great wickedness and exposure to the Divine wrath, and anxiously inquired what he must do to be saved. I gave him such instructions as I thought were suited to his case; but, apparently, all in vain. His mind grew more and more dark and desponding, till he gave himself up to utter despair, and asserted, with great vehemence, that there never was so vile and hell-deserving a sinner as he, and that God could not extend mercy to him and save him: it would be absolutely wrong for Him to do it. No assurances to the contrary—no Gospel promises whatever—could move him. This was succeeded by the most perfect hardness and stupidity that I ever witnessed. I was completely puzzled and confounded, and could do nothing with him. Yet he was constantly seeking my presence, and seemed to take a morbid pleasure in dwelling upon his hopelessly doomed condition. I really dreaded to meet him. I had several times endeavored to adapt my discourse to his peculiar case; but still he grew worse and worse. One Sabbath afternoon, as I was preparing for the evening service, and thinking what I could say that would help poor Robert, I lifted my heart in prayer for the Divine direction. Suddenly and forcibly it occurred to me, that instead of palliatives he really needed something sharp and caustic. It would be an extreme remedy—might it not be fatal? I shrank from it. Yet I could hope in no other direction. Trusting

in God, I resolved to follow the suggestion. I went to the chapel with great anxiety. Robert was there in his usual place directly in front of me. I announced my text,—'Where their worm dieth not, and the fire is not quenched.' The certainty, the nature, and the eternity of hell's torments, as the doom of all finally impenitent sinners! Such was my theme. I was enabled to speak with great freedom and earnestness, and felt sure of good results. The immediate effect, however, was terrible to witness. He fairly writhed, as if the unquenchable fire had already seized upon him, and the undying worm was gnawing at his vitals. He met me at close of the service, seized my hand, and with despair glaring in his eyeballs, said to me, 'Mr. Reed, you have pronounced my doom! It is all over with me, and I am doomed forever!' It was no time to reason with him, so I said but very little, believing that the light of salvation would ere long dispel his terrors. The next morning, as soon as the day dawned, a messenger came for me to visit Robert. He had not laid down or slept a wink all night. Nor had his mother, who sat by him, weeping. I conversed and prayed with him; and, as I left, I said to him, 'Robert, you will see me before night, and tell me how great things God has done for your soul.' Tears filled his eyes, and he said, 'Oh! do you think so?' While I was at dinner that day at my boarding-house, I saw Robert coming leaping like a deer; and, without knocking, burst through the door and into the room where I was, and with extended arms exclaimed, 'O Mr. Reed, I have found Him! I have found Him!' 'Whom have you found, Robert?' 'Why, I have found Jesus! I thought I never should find Him; but I have,—yes, I have! As I was crossing the Market Square, these words came to me:—

And while the lamp holds out to burn,
The vilest sinner may return,'

And at once I found Him!' Blessed, blessed change! A happier man I am sure I never saw."

794. The writer can confirm the truth of Dr. Reed's statements relative to the latter case, he having heard the account at the time,—then an observing lad of twelve years,—from the lips of his mother, who was a member of the Society. He also himself knew, and met in class with, the same identical Robert M. in after years. The doctor is inaccurate in only one particular—he was an Irishman, not a Scotchman. The Minutes for the year of which we write indicate a nett increase of four members in the town and of seventy on the Mission. Mr. R. left deeply regretted by all that knew him.

795. Of Yonge Street at that time we have positively no particulars, although we ourselves often saw the preacher,—Rev. David Culp,—in and out in York about that time. We suspect that he and Mr. Youmans, on Duffin's Creek, very frequently exchanged. The numbers remained the same as the year before. Duffin's Creek, supplied by old Mr. Youmans, we surmised was worked in connection with Yonge Street, the two preachers following each other over the whole ground. This is now confirmed in the writer's mind, by finding that there was no separate return of members for the Creek Circuit at the end of the year. They were returned in the original Circuit—Smith's Creek.

796. Before we dismiss Mr. Case and his District, we will narrate one more incident concerning him, preserved by Dr. Reed. It is illustrative of the Providence of God. "The Rev. William Case was preaching on a certain occasion at a Quarterly Meeting, on the subject of 'The Sabbath,' and

was led to speak of the certain consequences of disregarding the command to 'keep holy the Sabbath-day,' and that not unfrequently Providence utters His rebuke against Sabbath breakers. He related the following incident:—At a time not long before that, when oak staves commanded a very high price in the West India market, a gentleman purchased the timber on a large tract of land near the shore of Lake Ontario, and employed a large number of men to get out staves for the market. The staves were to be formed into a raft, floated out of the Lake into the St. Lawrence river, and so down to Quebec, where they were to be sold and shipped for market. This gentleman was driving his business with all possible haste, so as to be in Quebec in time for the current high price. Saturday evening came: his raft was complete, wanting only one section, called, I think, a 'crib,' and as he was desirous to be ready to leave on Monday morning, he proposed to his men that if they would work the next day—the Sabbath—he would add to their regular wages all the whiskey they might want. They agreed to this proposal—worked all the Sabbath—completed the raft—and on Monday morning it floated off towards its destination. The 'crib' which had been added on the Lord's-day would be worth, in Quebec, $1000. In due time the gentleman arrived there with his raft all in good condition. That very night a furious wind arose, doing much damage to the rafts lying in the river, and to the raft of this gentleman also; and what was very remarkable, it was damaged to the exact amount of his Sabbath's labor. The identical 'crib,' which had been prepared in violation of the Divine commandment, was lost beyond recovery—every stave of it, and not another in the whole raft. Damage, $1000. Mr. Case remarked, in conclusion, that he had received this information from such a

source as to leave no doubt whatever as to the reality of the facts stated. Immediately upon the close of the service, a very gentlemanly appearing man approached him, and asked if he was acquainted with the person referred to in the narrative. 'No,' he replied, 'I am not; but I have no doubt of the truth of what I have stated.' 'And you need not doubt,' said the gentleman, 'for I am the very man, and all you have stated is true. And more than that,' he added, with much emotion, 'the circumstances were the direct means of my salvation. I saw so plainly that the Lord directed in the result of my wickedness, that it seemed like a direct rebuke from heaven, and I could not rest until I had sought and obtained forgiveness.' I had this from Mr. Case soon after it occurred." So said Dr. Reed.

797. We pass now into Mr. Ryan's District, the Stations for which (for this year 1821–22) were as follow:—

"Bay of Quinte District.

Henry Ryan, *Presiding Elder.*

Smith's Creek,—Thomas Madden.
Hallowell,—Samuel Belton, James Wilson.
Belleville,—Robert Jeffers.
Bay of Quinte,—Calvin N. Flint, Franklin Metcalf.
Augusta,—Wyatt Chamberlayne, George Farr.
Cornwall,—Philander Smith.
Ottawa,—David C. Spore.
Rideau,—William Jones.
Perth,—James G. Peale."

In the above list, the order of the Circuits is transposed from that in the Minutes, to bring them into regular geographical succession, from West to East

798. It will be observed that this Eastern District has a new name, as the Lower Province has been given up by the agents of the British Conference, so the former name of "Lower Canada District" is dropped, and that of "Bay of Quinte" is assumed. This is a very appropriate name, as three of the most important Circuits of the District abut upon that noble sheet of water, the Bay of Quinte.

799. As the District is substantially the same as before, only that it does not take in Montreal, so the presiding minister is the same as the previous year—the Rev. Henry Ryan. It is believed that he was never more effective than about this time. He was known to preach a very crowded house, at a Quarterly Meeting, into a state of intense excitement, and then, in order to be able to console and direct the weeping penitents whom he saw in the gallery, to dispense with the circuitous course of going down the pulpit stairs and up those leading to the gallery, to jump from the top of the pulpit into the gallery direct. His Quarterly Meetings were looked forward to by the earnest members of the church as certain seasons of animation and power; and they were spoken of as such for years afterwards.

800. The first Circuit on this District, in the order which we have arranged them, the Smith's Creek, was supplied by a preacher between whom and the Presiding Elder there had been for years, and was then, a very strong mutual admiration of each other's talents, which they were mutually wont to praise. Not because they were precisely alike. Ryan was rough—his friend was more courtly; Ryan was the more powerful preacher—the other more methodical; Ryan had the more pathos—the other the more logic; Ryan was the more moving—the other the more convincing; Ryan dealt with the passions—the other with the judgment.

801. That friend of his was Thomas Madden. Of this year's labors we have no particulars, either written or traditional. It had been a Circuit for two preachers the year before, and had been supplied by Philander Smith and George Farr, but this year Mr. Madden was alone in the Circuit. The former Smith's Creek Circuit had evidently been dismembered, for one year at least, to accommodate the supernumerary relation of Mr. Youmans, whose family resided at Markham. That upper division was called after a stream in the western part of the Circuit—Duffin's Creek; and this was called by the river in its centre. There was no return of members in the Minutes for Duffin's Creek at the end of this year, but, as that arrangement was to be dropped for a time, the whole number was credited to Smith's Creek. On this account we cannot tell what was the gain on each part respectively. That on the whole ground was *seventy-one*, the return going up in a year from 256 to 327.

802. Two Irishmen supply the Hallowell Circuit, namely, Belton and Wilson. The younger man, who is the senior travelling preacher, is in charge of the Circuit. They were then both able in their way. Mr. Wilson could preach the better—Mr. Belton could manage the better. There was no rivalry between them; for here commenced that friendship which issued a little later in Mr. Wilson bestowing the hand of his tall and graceful daughter, Alice, on his younger associate in the ministry. The Circuit had a small nett increase. Mr. Wilson's daughter, Maria, was married this year to a young man in this Circuit.

803. We must skip across the Bay to the Belleville Circuit. It suffered some disappointment at the beginning of the year. The Rev. Robert Jeffers was appointed for that place, but we have reason to believe that he either never went to this Cir-

cuit, or did not remain long. Some difficulty about a horse, which was remanded to a committee which Mr. Ryan was to convoke. Two such high-spirited Irishmen as he and Mr. Jeffers were not likely to adjust such a matter very amicably. Mr. Jeffers' friends claim that he withdrew, but the Conference disowned him at the end of the year. He and his gifted son, Robert, who was a local preacher, began preaching and forming Provincial Methodist Societies in the Bay country, out of the *debris* of those abandoned by the British Missionaries, now withdrawn, and other materials; but the son soon died, and the father ceased to operate in that way. He continued to sit under Methodist preaching till his death. His good wife always remained a member. Several of his sons and daughters were early converted and joined the church their father had left. Two of the latter were wives of excellent office-bearers in the Wesleyan Church—Mesdames Diamond and Chapman. The remaining one was long the helpful companion of the Rev. Michael Fawcett, till she entered triumphantly into rest. Three of the sons were preachers. Of the Rev. Thomas and of the Rev. Dr. Wellington Jeffers, in the Wesleyan Ministry, nothing need be said to advance their fame amongst Canadian Methodists. All that knew the elder Jeffers mourned the loss of such talents to the Church, and some thought him ill used.

804. A very dissimilar man was called out to supply his place on the Belleville Circuit, one whose early history we have already glanced at, and the particulars of whose conversion we have given from the pen of the Rev. Ezra Adams. He was handsome, vivacious, gifted in his way, and zealous to a degree. This was no other than the now venerable David Wright. He was made very useful in all parts of the Circuit, especially in the town of Belleville, where several

young married couples were brought into the Church, and who became very respectable members of the religious community. The Bickfords, Seldens, and Dames were of this number. They recommended him to the District Conference at the end of the year as a suitable person to be taken into the regular ministry, but that body did not recommend him to the Annual Conference. He ascribes it to Mr. Ryan's hostility, provoked by Wright's defending Jeffers.

805. Passing from the Belleville Circuit through the Mohawk woods, which is the natural boundary between them, we come to the old Bay of Quinte Circuit. It has for its Conference appointees two Americans who have been some years in Canada. Calvin M. Flint is indemnified for his hardships in the new Rideau Circuit the previous year by being brought up to this then garden of Canada and of Methodism. He is in charge of the Circuit. The young and fascinating Metcalf stands in the Minutes as his colleague; but we have reason to believe that he did not travel the country parts of the Circuits any considerable time, if at all.

806. The Kingston people thought they required more pastoral attention than could be given them while connected with the Circuit. Mr. Metcalf had shown by the congregations he drew in Picton and Belleville his adaptation for a town or city pulpit; and about this time he became affected with a lameness which greatly incommoded his travelling, for the treatment of which the town afforded facilities. It was only cured by the amputation of one of his great toes, which was affected about the close of the year. His labors, for the above reasons, were restricted to the town which thenceforth, with a few intermissions, became a station. Mr. Dawson, a prominent member, gave him a home in his house; and he was greatly beloved by the people of his charge. Both congregation

and society improved under his ministry. The return of members for the place at the end of the year was *fifty-one.*

807. The original Circuit seems not to have the usual prosperity after taking out the Kingston membership: there were no less than 165 to be accounted for out of the returns for the year before. Some had withdrawn to follow Mr. Jeffers. The decrease cannot be accounted for by Mr. Flint's having been left to work the whole of the Circuit out of Kingston alone; for it is more than probable that the Presiding Elder sent him a supply in the place of Mr. Metcalf; but who that supply was at present we know not. We suspect it was one of two young men we shall presently name. The Local Preachers' Conference of April 16, 1821, had recommended three young preachers "to travel under the Presiding Elder." These were David Wright, Jacob Poole, and Charles Wood. Mr. Wright, we have seen, was put in the place of Mr. Jeffers on the Belleville Circuit; therefore, it was probably one of the other two. In our opinion Poole, for mind, education and preaching ability was far the most likely supply; nevertheless, we surmise it was Wood, for we find him at the end of the year recommended to the Annual Conference to be taken on trial, which was not the case with the others. More of him when his name is brought officially before us.

808. The old Augusta Circuit has changed Messrs. Goodwin and K. M. Smith of last year for Messrs. Wyatt Chamberlayne and George Farr. The former had spent the two years, immediately preceding back in his native State on the Chenango Circuit. Now he is back in Canada again, never to remove from it. A great contrast there is physically between his colleague and the junior preacher of the previous year—that is to say, between the large and portly Farr and the homely and diminutive Smith. In one respect they re-

sembled each other, namely, in an eventful history—one in the army, the other in the navy. We have no particulars of Augusta this year; and, by some clerical or typographical error, the very numbers were omitted at the end of the year.

809. The last year's Superintendent of this Circuit, Dr. Goodwin, had left the Province for the United States, whence he never returned. This will be as appropriate a place as any to introduce his remaining history, which we gather from his Conference obituary. That document states that the next year after leaving Canada, "He labored on Guilford Circuit. Here he had a remarkable revival, numbering over three hundred converts. His next charge was Pompey; and here, owing to the sickness of his wife, he located and commenced the practice of medicine. He practised with great success in Washingtonville, Oswego County, N. Y., from 1825 to 1834, when he removed to Westfield, N. Y. While residing here he buried his wife.

810. "In November, 1835, he married the second time, and in 1836 re-entered the travelling ministry, uniting with the Erie Conference at the first Session after its formation. He subsequently labored on the following charges:—Jamestown, one year; Forestville, two years; Painsville, two years; Cuyahoga Falls, two years; Akron, one year; Erie District, two years; and Erie Street, Cleveland, one year. In the summer of 1853, in consequence of impaired health, he took a superannuated relation, hoping that a year's repose might enable him again to do effective service. In this, however, he was doomed to be disappointed. During the next winter he was attacked with a disease of violent type, and after an illness of ten days, on the 20th of March, 1854, he finished his course with joy, in the sixty-second year of his age."

811. His American brethren add of this once laborer in Canada, "Dr. Goodwin was a man of strong intellect, ardent piety, and warm personal attachment. In all the relations of public and social life, as a minister, a citizen, husband, and father he was an example of stern integrity blended with purest affection. His end was peace. Having finished his course and kept the faith, he was fully prepared to receive the crown of life. 'Precious in the sight of the Lord is the death of his saints.'"

812. Philander Smith has gone down from Cobourg to Cornwall the present year. He was regarded as a clever young preacher, with a good deal of the characteristic American cuteness. His labors seem to have been successful, as the numbers advanced from 142 to 176, an increase of thirty-four. The venerable Joseph Sawyer and Joseph Easton, who resided in the town of Cornwall, were his local helpers.

813. The warm-hearted, hospitable, Ottawa Methodists, began the year with joy and triumph, and ended in humiliation. They received their young and popular preacher, the fame of whose labors and successes had gone before him, "as an angel of God," but they found before their acquaintance closed that he was the weakest kind of flesh and blood. Their expectations were excited, and, for a time, they seemed to be more than realized. The Circuit was in a flame, and the return of members at the end of the year was 136—against a *blank* in the Minutes of the preceding year.

814. The man who went in and out among them, as the spiritual leader of the people, seemed reserved and prudent, and serious even to sadness. Indeed some observing old sisters, at whose house he used to sojourn, thought they discovered some secret anxiety. Ever and anon a heavy sigh heaved his chest; and sometimes the involuntary exclama-

tion burst from his lips, "Lord have mercy on me!" Alas! how hard the task of him who has to personate a man of God, while he feels he is a child of wrath!

815. This demure and silent young man was exceedingly susceptible to female charms. Events afterwards proved that he had, before coming there at all, found it necessary to fulfil an engagement to some worthy young lady in the United States, by marrying her; but she was induced by him to keep it private, under the plea that it would interfere with his reception into Conference. He stood, therefore, before the Conference, and came to the Ottawa Circuit, as a *single man*. Here was the very point of his exposure to danger. In the interesting society of people of American origin at L'Orignal, was a guileless, lovely young person, named, I think, Lucy Long. Her modest beauty caught the eye of this amorous-hearted ascetic, and he could not forego the temptation to secure such a prize. He wooed and won her, and was married before going to the next Conference. There the whole facts of his iniquity were to known; but the unrelenting sticklers for purity in the ministry, which composed that body, had heard of his addressing two young women at the same time, they did what ought to be done with all such triflers with the female heart—they disowned him. He seems to have greatly preferred Lucy to the other, and was bound to secure her before she eluded his grasp. He posted back to L'Orignal, and took immediate measures to remove with her out of the country. The ever-vigilant and active Presiding Elder of the District, Mr. Ryan, hearing the true facts of the case soon after Conference, to comfort the Ottawa friends, and to do what he could to repair the injury he had unwittingly done in sending a wolf in sheep's clothing, pursued after David Spore, for he is the traitor we are writing of.

The old Elder went to Lucy's home, and finding the two were gone, pursued them down to the Cote St. Charles, and descried them ascending a hill—the lady in the carriage and the man walking to relieve his horse. In another moment he has overtaken them, snatched the lines out of Spore's hand, upbraiding him the while in no measured terms; rescued the young lady from her deceiver; and started back with her to her once happy, but now sorrowful, father's house. Mr. Ryan's indignation at the man whom he had thus sent adrift found expression in language which smacked a little of his early profanity. He said, "If the devil does not get that fellow there is no use in having a devil."

816. But alas for the woman who once places her affections on a worthless man, so hard is it to withdraw them again! Milton represents Adam as throwing himself away to be a sharer with the lovely but fallen Eve. It seems to have been so with poor Lucy Long. Spore came back and hung about the neighborhood, and she was induced to go and live with him on a farm in that vicinity. They raised a family, but were, of course, isolated from those who had any respect for their reputation. They could be members of no church, and I think seldom attended public worship. Further than this we never heard evil of either of them or theirs. He seemed ever after a poor, condemned looking man. He had the manliness, however, to take the blame on himself and not throw it on the church. When an infidel doctor tauntingly asked him why he was no longer a Methodist preacher, he frankly replied "he had not sustained the requisite character." This painful narrative embodies an admonitory lesson to young preachers, aye, and parents too, which we need not further illustrate or amplify.

817. We gladly turn from an unfaithful young preacher to

a pure and faithful one. This is our friend, "Little Willy Jones," who has been brought over from Malone to the Rideau Circuit. He was greatly beloved by the people, but he had taken the ague and did not work the bush parts of the Circuit very regularly. He would get down the river on his road to Goulburn, Huntly and Napean, as far as Father Losee's, below Burrett's Rapids, when the good old man would pity him for having to endure such hardship, and Willy's heart would fail him, and the Irish immigrants in back settlements were disappointed. The uncompromising "Priest Brown," of Walford, chid him sharply and said, "Brother Jones, before those people should have been neglected so I would have laid my bones in the woods." The little man shed tears like a child. But he was not equal to the hardships. He was indisposed; and healthy men, such as Brown, knew not how to make allowances for the delicate. That he was out of health is proved from his going to Perth for a time to be treated by one of the military physicians settled there. He enjoyed the hospitality of my very good father and mother-in-law, who spoke of the artless young man with the tenderness of parents for a child. The members in the Perth settlement being taken out, he returned a dozen less members than his predecessor, Mr. Flint.

818. Being at Perth we have now, for the first time, to consider it as a separate Missionary Circuit; and here I am glad to avail myself of the account of the introduction of Methodism there from the pen of a spectator of the scenes, who has since risen to usefulness and eminence in the Church. The Reverend Richard Jones remarks as follow:—

819. "In the year 1816 the townships north of the Rideau Lake, known as 'Perth Settlement,' were settled principally by discharged soldiers, (officers, commissioned and non-

commisioned, and privates,) some of whom had been with Abercrombie in Egypt, with Wellington and Sir John Moore in Spain, and some even with Cornwallis in his unsuccessful attempt to put down the Revolution in America; but the greater part of them had seen service in the unnatural war of 1812, which raged between Great Britain and the United States, of which Canada was the great battle-field. At a very great expense the British government tried to make these old soldiers and their families as comfortable as possible at the close of the war. They were not only allowed to choose their own locations, free of all expense, but each man received, according to his rank, from one to five hundred acres of land. They were also supplied with all necessary implements of husbandry and tools for building purposes; also, cooking utensils and blankets, according to the number in each family, with one year's provisions for each man, woman, and child.

820. "At this time there was but one minister in the settlement, the Rev. William Bell, of the Old Kirk of Scotland, who had been sent out by the authorities of the Church for the especial benefit of some settlers from Scotland, and he was at least partly paid by Government. A year or two after this the Rev. Mr. Harris, who had been an officer in the army, came for the benefit of such as adhered to the Church of England, which, at that time, claimed to be the established Church of Canada, as well as of England. Neither of these ministers ever thought of leaving the town and going into the backwoods to hunt up the lost sheep, until the Methodist preachers came and set them the example of self-denying labor and of patient endurance under all kind of hardships. The first Methodist preacher who really itinerated through the settlements was the heroic and indefatigable Peale. Occasionally one or two from the front had visited the town; but

Peale was the first to scour the woods and establish regular preaching places, which he had to do on foot. Such was the character of what were called roads as to render it impossible to use a horse in the summer; and in the winter the great difficulty was to get provender. On foot, therefore, both summer and winter, this man of God made his way from concession to concession, faithfully filling his appointments, and gladdening the hearts of the backwoodsmen with the tidings of salvation. His work was truly pioneering—preparing the way for those who were to come after him, and who were to be more successful in forming Societies." He, however, gathered in some, most of whom probably had been members in the old country and other parts of Canada, such as the Pooles, and Jones, and Boltons, and Richeys, and Boyds, and Bradens, and Mansells, and Greenleys, and McGraths, and Stedmans. He was useful to some of his own companions in arms, whom he was pleased to meet again, following the arts of peace. He returned *thirty* at the end of his year of pioneering, which he prosecuted with sometimes a hungry stomach and in rags.

821. The gain in membership achieved by the Methodist ministers and preachers in Upper Canada alone was 640, making the entire membership for the Province *five thousand, eight hundred and thirty-one*, (5,831,) at the close of this year of 1820–21.

822. We now turn our attention to Lower Canada, cultivated by the Missionaries from the British Conference. The Stations for the year 1821–22, which probably began and ended a little earlier than the corresponding year of the American brethren, are as below. Whether they all went into effect, or not, as here presented, we have not the means at

present of positively determining. We range them in something like the true geographical order, from West to East:—

"CANADA DISTRICT.

"JOHN HICK, *Chairman.*

Kingston, (U. C.)—Richard Williams.
Montreal,—James Knowlan.
Caldwell Manor,—William Sutcliff.
St. Armand's,—Daniel Hellier.
Stanstead,—John Hick.
Melbourne,—Henry Pope.
Shefford,—Thomas Catterick.
Three Rivers,—Richard Pope.
Quebec,—James Booth.
French Mission,—John de Putron.

823. The Rev. Richard Williams, it appears, was removed from St. Armand's to Kingston; but of his labors for the year we have no particulars, only he is remembered by some who were then young, sitting under his ministry, as large and portly, gentlemanly, and elderly in appearance. Like all his Missionary brethren of that day, he was regarded as a very good preacher. Indeed, we might observe that the Missionaries were considered the very best preachers the country possessed, and drew troops of persons from all the churches to hear them on Sunday evenings. This last feature was observable of all the Sunday night services in all the Methodist chapels throughout the country—no denomination in the Province having as yet resorted to evening service but themselves. The Kingston membership decreased from 90 to 85—removals may have been the cause, still 86 was a large number, considering the other Methodist Society had *fifty-one.* A hundred and thirty-five was a goodly number of Methodists for so small a town as Kingston then was.

824. Montreal has a new incumbent—new to that place and new to the Province—the Rev. James Knowlan. At present we have no documentary or printed materials for illustrating his early history and character. He was large in stature. As his name indicates, he was a native of Ireland. He must have been a man of some experience and character to have been sent to Montreal at once. He is reported a very good preacher, taking, perhaps, a little wider range than his brethren in his pulpit ministrations, but leaving the impression that he was not up to the average for spirituality. His general information was extensive. This was probably both the result and the cause of the interest he showed in general and public matters. He sometimes dealt with these matters through the press, in which, it was thought by some, that he did not always show the greatest amount of prudence. His charge remained stationary during the year.

825. Since writing the above I have received from the Rev. John Borland the following, relative to Mr. Knowlan and his appointment to Montreal, which confirms some things and modifies others what I have said. "He was," says Mr. B., "to use an Americanism, a very 'strong man.' He had received a good education in his own country, Ireland, and was destined for the bar; but, becoming converted, he changed his course and entered our ministry. He had extraordinary mental strength, and was mighty in preaching and controversy, yet needed to be spurred; for, otherwise being of a phlegmatic habit, he was dull and prosy. Being of strong purposes, he was impatient of opposition; and, when committed to a position or cause, he became a formidable opponent. His courage never failed him: his discretion often."

826. Mr. Borland doubts of his having come to Montreal so early as 1821, and thinks Mr. Lusher, the former incum-

bent, remained longer. Messrs. Knowlan and Lusher's names exchanged places in the Minutes—from Halifax, N.S., to Montreal, and *vice versa*. This actual, personal interchange may have been delayed for a time; for appointments were then often made prospectively, and modifications of the appointments often took place after they were made.

827. "Caldwell's Manor" was a new name. The Rev. Wm. Sutcliff was removed from Melbourne, where his name stood the year before, to this place, where he was required to organize a Circuit. Mr. Borland says he went; but intimates that there is nothing very worthy of preservation concerning him. He returned, however, fifty-two members at the close of the year.

828. The St. Armand's Circuit has a man new to the Province—the Rev. Daniel Hellier. The usually brief memoir of him, in the British Minutes, says,—"He left the city of Bath in the year 1818, and proceeded to preach the everlasting Gospel to the Negroes in the West Indies. After laboring several years in those islands, he was removed for the benefit of his health to British America." Mr. B. represents him as somewhat irritable and haughty—attributes which are not very beseeming a messenger of the Gospel of Peace. Still, his numbers went up during the year from 79 to 163, which shows that he was no inefficient laborer in the vineyard. We shall see that he went on, in some sort, in his Master's work till he met a watry grave, in 1826, some account of which tragic event we shall hereafter give.

829. Of the Rev. John Hick and the Stanstead Circuit, although he was the Chairman of the District, we have not much reliable information pertaining to this ecclesiastical year. We cannot state the amount of increase, or even the numbers in Society, as the returns were combined with those

of two other Circuits. Only we know that he was winning golden opinions to himself, and laying the foundation of a glorious revival which was to follow.

830. Happily, as Mr. Henry Pope was always apparently more communicative than his brethren—perhaps because he had usually more to write about—we have a published letter from him, relative to his Circuit,—the Melbourne,—dated 'Shipton, October 28, 1821," which runs as follows :—

831. "Messrs. Williams and De Putron no doubt gave you," (the Committee,) "all necessary information relative to this Circuit during the four years they labored here. In the course of the last summer the Lord graciously favored us with many refreshing seasons. Many backsliders have been reclaimed, and believers excited to diligent perseverance in their holy calling; while several, in different parts of the Circuit, have been awakened to a sense of their awful condition as sinners, and are now regular attendants on the means of grace; but I am sorry to add, that there are many who, though constant hearers of the word, appear extremely hardened. Two places which have been favored with much preaching, were, for some time, quite discouraging: but there is at length, through mercy, some prospect of good afforded us. Three-fourths of my Sunday labors are divided between the Melbourne and Shipton townships, except that sometimes, after preaching twice at Shipton, I ride to Brompton, which is about nine miles, on a very bad road, and preach in the evening. These being central Stations, and near the most populous parts of the two townships, we have always judged it best to devote to them the principal part of our Sabbath-day labors. We have four other preaching places in this part of the Circuit, viz., one seven miles south of the river; one seven miles down the river; one five, and another nine

miles up the river. Every fourth Sunday I preach at the back part of Shipton, which is twelve miles north of the river, to a good congregation, twenty-four of whom are in our Society. We have two other preaching-places on this side of the Circuit, each of them about four miles from the Sunday appointment, and sixteen from the river.

832. "I know of no part of Canada that stands in more need of the Gospel ministry, or that presents a stronger claim to your attention, than this Circuit and some townships adjoining to it. Some of these townships contain from 800 to 1000 people each, without any ministry or means of gaace whatever. Two of the townships between this and Stanstead, where Bro. Hick is stationed, a distance of forty-five miles, have an Episcopal minister in each of them; but the townships are from twelve to fifteen miles square, and those ministers do not itinerate." Mr. Pope had a small increase in of numbers.

833. Mr. Catterick, when he was removed from Niagara in conformity with arrangements made between the English and American Conferences, seems to have been sent to break new ground between Lake Memphragog and the St. Francis, in the interior townships of Brome, Stukely, Ely, and Shefford —which latter township gives name to the Mission which now, for the first time, appears in the Minutes. But we have received no account of any kind, from any source whatever, of his labors and successes. Even the precise number of members upon that particular field cannot be determined, as the returns from three neighboring missions are all put together.

834. We have precisely the same dearth of information, and from similar causes, to deplore of Mr. Richard Pope and Three Rivers, and of Mr. John De Putron and his French

Mission, wherever it might have been. Mr. Henry Pope writes in the plural number; from which reason, and the largeness of his field of labor, I suspect that Mr. De Putron was his assistant in the English work.

835. Mr. Booth was removed from one extremity of the Missionary work to the other—from Kingston to Quebec. But of his sojourn there, our best informant, Mr. Borland, says,—"I do not know anything in particular of Mr. Booth's first labors in Quebec. This must have been sometime in the year 1821. There was much unsettledness in the Stations at that period, none remaining long in a place." He returned only one over the number of the previous year. The District advanced thirty-three in numbers.

836. Thus have we passed through, and gathered up all the available materials illustrative of the labors of the Methodist ministers, and the history of the work they prosecuted, both in Upper and Lower Canada, during the Conference year 1821–22. The increase in the Upper Province was 640; in the Lower Province, 33. Making the total in the former, 5,831; and the total in the latter, 777. The grand total for the two Provinces, at the end of the year, 6,608.

1822-23.

837. The Session of the Genesee Conference, from which this year's operations began, commenced at Vienna, N.Y., July 24th, 1822. Bishop Roberts presided; and our principal subject, the Rev. Wm. Case, was appointed Secretary. From the records of its proceedings, we gather items of interest affecting Canada and Canadian laborers.

838. George Farr, "at his own request," was discontinued as a probationer. We shall see that this was only temporary —he resumed travelling under the Presiding Elder, almost

immediately, and became connected with the Conference again in 1826.—David Youmans requested a location, and his request was granted. The circumstances of his family prevented their removal to distant Circuits, and he did not wish to claim a relation to the Conference, the obligations of which he could not fulfil. He continued to reside in Markham, where he had some sort of a home; and during the years of his location he effectually served the interests of the cause by supplying various places in the absence of the Circuit preachers, which he often did in the town of York, where he was gladly received; and also in dispensing the ordinances where juniors were not authorised to administer them.

839. Mr. Case's prominence at this Conference appears in his heading a Committee, consisting of himself and two others—Reed and Lane—"to receive the proposals of the Treasurers of the Missionary Society, relative to Auxiliaries." The Church was just beginning to reduce her Missionary efforts to more system, and Mr. Case was one of those who sympathised the most strongly with the movement. Each Annual Conference had a right to select one Vice-President to the General Society, and the Genesee Conference gave Mr. Case the honor of election to that office.

840. The time of this Conference was, unhappily, largely taken up by the case of James Jackson, whom there was a motion to expel, which was modified to a suspension of his Presbyterial ordination, and reproof from the presiding Bishop. As a faithful historian, I feel bound to give the antecedents of one of the after professed reformers of the Church.

841. The excellent Franklin Metcalf was entitled to admission into full connexion and Deacon's Orders, but, not being present, both were deferred. This, at first sight, seemed

cruel, as he was detained by the operation on his foot, already referred to. The only justification of the course the Conference pursued, which was probably the real cause of the postponement, was the fear that he might prove permanently lame, and thus unfit him for the itinerant work. The Bishop took good care to give him a Circuit hard enough to test the reality of his cure, as we shall see at the proper time and place.

842. A number were received on trial at this Conference, among whom the following were either from Canada or were to labor, sooner or later, in the Province, for a longer or shorter time, some of whom were to find in it a grave.

843. "William Slater, received from the Upper Canada District Conference, single, about twenty-eight years of age, clear of debt: admitted." This entry strengthens a surmise of the writer's, that Mr. S. had been employed by Mr. Case somewhere in his District—Perhaps at Long Point—during the preceding year. The reader has been already advised of this bluff Englishman's antecedents.

844. "Alexander Irvine, recommended by the Black River District Conference, aged twenty-five, wife and two children, clear of debt: admitted." Mr. A. was born in Scotland, but came to the United States several years before our present date, where he and his two brothers, William and Duncan, with one sister at least—afterwards Mrs. Ketcheson—were converted to God, through the instrumentality of Methodism. After that, the family removed to the township of Sidney, in Canada, where they settled. William, the eldest brother, one of the most intelligent leaders of that day, married a sister of the Rev. Thomas Madden. Duncan allied himself to the worthy family of the Ketchenses, and is still living, a respected office-bearer in the Wesleyan

Church. Alexander early married an American lady, but showing gifts of a superior order as a local preacher, he was recommended by the Bay of Quinte District Conference, at its first session, in 1821, to travel. This does not seem to have gone into effect. During the intervening year he appears to have returned, among his wife's friends, into the State of New York, where we now find him recommended to this Conference for reception. He was appointed to Malone; and being within the United States when the Canada Conference was organized, he remained within the Genesee Conference till about the year 1829, when he returned to Canada, to the Conference of which we shall find him introduced. We defer our remarks on his character and talents till then.

845. "Joseph Atwood, recommended from the Oneida District Conference, single, heretofore unhealthy, but his health improving: admitted." We shall furnish further particulars concerning him when that bland, bald-headed preacher comes among us.

846. "Benjamin Sabin, from the Ontario District Conference, wife and one child, aged about thirty-five, formerly a travelling preacher in the New England Conference: admitted." This brother we noticed in our first volume as a laborer on the Stanstead Circuit, where he made a good record. We followed him back to the States, and traced his Circuits till he located, when we confessed our ignorance of anything further about him. Now he turns up, and we are truly glad to renew our acquaintance with a worthy—we might say *holy* man, for the facts communicated by this now superannuated veteran, from time to time, to the *Guide to Holiness*, abundantly justify this designation. His has been a useful career.

847. "John Tackaberry, from the Upper Canada District Conference, about twenty-four years of age, is rash and assuming: not received." Alas, poor John! Is this the result of thy gifts and thy labors and successes on the Niagara Circuit? What is the secret of all this? The Rev. John Ryerson, who succeeded him on the Niagara Circuit, reveals it. Mr. Ryan had returned from the Bay of Quinte District, from time to time, during the previous year, and preached in the hearing of Tackaberry, who had—a very naughty thing!—presumed to criticise his sermons. This came to the Elder's ears, and awoke a strong opposition from the old Irishman towards the young one. The result is recorded above. The dispassionate say that his conduct was unguarded, and deserved reproof; but no such visitation as that of keeping him out of the ministry, for which he was better qualified than most of the juniors of that day.

848. But perhaps this rebuff did him good, and we shall yet find him occupying pulpits in the cities of Troy and New York. He bore his repulse very meekly, and went to work at his trade with the kind-hearted Smith Griffin, who was not likely to frown on any young nature. After a time he removed to "the land of the free," where he found admission into Conference. The following paragraphs of his Conference obituary will satisfy the curiosity of all interested in the fate of poor John Tackaberry. Young preachers should not easily be discouraged.

849. "In 1826 he was ordained a local Deacon by Bishop Soule. The following year he was admitted on trial by the Pittsburgh Conference. At the next Session of that Conference he was ordained Elder by Bishop Roberts. In 1829, he was transferred to the New York Conference, and received his appointment for that year at Troy, and successfully labored

as a faithful minister of Christ at Catskill, Brooklyn, Stratford, and New York. During part of the year 1836, by permission, he was absent on a visit to his friends in Ireland. In 1837, he was appointed to the Montgomery Circuit. The two succeeding years he was appointed to the Harlam Mission. His next and last appointment, as an effective preacher, was Stamford. Here, his health failing him, he was compelled to take a superannuated relation, which he held till 1844; from which time to the close of his life he maintained a supernumerary connection with the New York Conference. During his suspension from active service, none felt so keenly the affliction of being obliged to report to the Annual Sessions of the Conference no favorable improvement in his health.

850. "He occasionally preached, but always with jeopardy to his physical strength; for such was the nature of his complaint, that even the effort of one sermon was liable to induce a relapse, from which days would scarcely restore him. The derangement of his nervous system, together with a predisposing tendency to congestion of the brain, would safely allow but little mental or physical excitement. No efforts were so liable to effect the one and threaten the relapse of the other, as the labors of the pulpit. He longed for active service in the ministry, but God had ordered it otherwise.

851. "As a preacher, in his vigorous days he was characterized for fervency in his ministerial labors, for pungency in his appeals, and at times rising to commanding power and pathos. He was proverbally eminent as a textualist, so that with propriety it might be said of him, "He was mighty in the Scriptures.' This gave him force and facility, especially in doctrinal discourses.

852. "He ended his sufferings in New York, May 9th, 1852. He had secured the position of Chaplain and Phy-

sician on one of the steamers plying between New York and Nicaragua. He had made one trip, returning, as he apprehended, with health much improved; but the fever incident to the Southern port, in a day or two after his return, was developed, and he survived the attack only about one week.

853. "During this time there were only a few brief intervals of consciousness; in these intervals he expressed a full and unshaken confidence in the Saviour. He believed his departure was at hand, but he strongly affirmed that death had no terrors to him. A short time previous to his death he requested an intimate friend to read from the Bible, naming the chapter, and remarked, 'In the word of God is my trust; its promises are my support.' Thus closed the labors and sufferings of our departed brother, in the fifty-third year of his age, leaving an afflicted family, consisting of a wife and six small children."

854. The General Conference of 1820 had made some general provision for creating additional Annual Conferences; or it had made some special enactment for the division of this particular Conference, under certain conditions. The preachers laboring in Canada felt the inconvenience of travelling annually out of the country to Conference, and no doubt they thought that the *name* of a Provincial Annual Conference would, in some measure, meet the objection about a foreign jurisdiction, which began to press upon them, and allay the irritation which began to be manifested in some quarters on that subject. Accordingly the brethren, whose names are hereafter given, and all of whom either were or had been, or expected to be, connected with Canada, to sign and present the following resolution;—

"ON CANADA AFFAIRS.

855. "We beg leave to lay before this Conference the following motives relative to the expediency of forming a new Annual Conference, to be denominated 'The Canada Conference.'

"1. That it is expedient and highly necessary that such a Conference should be formed.

"2. That this Conference recommend to the Superintendents to carry the formation of it into effect, so soon as the laws passed at the last General Conference shall be published, so as to render it admissible.

(Signed,)

"THOMAS MADDEN
"JAMES G. PEALE.
"TIMOTHY GOODWIN.
"ANDREW PRINDLE."

856. It is time now to pass from the business of the Conference to the "Stations" that were made thereat for Canada during the Conference year of which we write (1822–23.) As usual we give them by Districts, simply transposing them, to place them in consecutive order from West to East. Our principal subject and his District come first:—

"UPPER CANADA DISTRICT.

WILLIAM CASE, *Presiding Elder.*

Thames,—William Slater, John Parker.
Westminster,—James Jackson, (R. Corson.)
Long Point,—David Culp, George Ferguson.
Grand River,—Alvin Torry.
Lyon's Creek,—Thomas Demorest.

Niagara,—Ezra Adams, John Ryerson.
Ancaster,—I. B. Smith, (T. Harmon, Jacob Poole.)
New Settlements and York,—Kenneth McK. Smith.
Yonge Street,—Daniel Shepherdson."

857. Although before the close of this Ecclesiastical year an event took place which proved to be the entering wedge to the great work among the Indians, because of whose connection with which Mr. Case will be principally known to history, yet we get only occasional glimpses of him during the year, and those only from incidental references in the writings of others concerning themselves. Of this, however, we are well assured, that he was constantly and wisely employed. After this year, the writer, from documents in his possession, will be able to present a fuller narrative of his travels and labors than he has heretofore done.

858. The Thames Circuit this year has two vigorous young men—one from Old England and the other from the United States. The first, who is put in charge of the Circuit, is our recent acquaintance, William Slater; the other, John Parker, is entirely new to the Province. They seem to have labored together throughout the year harmoniously and with success. They reported a nett increase of twenty-five.

859. Parker, like Mr. Slater, had only just been received on trial at the preceding Coference, and is about to receive a severe seasoning for the itinerancy in the swamps and woods of our western peninsula. He is reported a sensible, faithful young preacher, of average ability for his day and standing. Beyond this we can furnish nothing further concerning him at present.

860. There was an increase of membership on the Westminster Circuit, for it began the year with 356 and ended it

with 475, thus gaining 119; and there was evident also an extension of territory—because a new Circuit, the London, was dismembered from it at the next Conference. And yet there is but one preacher named in connection with it in the list of appointments in the Minutes, and that one, too, under a cloud—the well-known Jackson. Whence arose this success? We have largely the true answer in the following paragraphs.

861. The Presiding Elder, Mr. Case, had furnished him with a fervent, whole-souled, and untiring colleague, in the person of a Canadian, born in 1793, in whose father's house Whitehead, Ryan, and Holmes had been entertained, when he was a little boy, and who had been early impressed under the preaching of Mr. Case. He says of himself,—"I saw Elder Case for the first time in 1807, at a camp-meeting. He was young, and had a pleasing address; and, under his exhortation, for the first time, my hard heart was softened. I heard him again in 1801 preach from these words: 'Why will ye die?' In 1822," (the year we are writing of,) "he was my Presiding Elder, and James Jackson was my Superintendent. Mr. Case was popular as a Presiding Elder, and he made friends wherever he labored. He would frequently weep over his congregation, especially at the close of his discourse."

862. We are quoting from simple, honest, genial Robert Corson, who was the man sent to Jackson's aid on the Westminster Circuit. He was converted and became an exhorter on the Niagara Circuit; but he married early, and settled on a farm in the township of Oxford. He had a good home, and he made the Circuit preachers welcome to it. His gifts, graces, and zeal as a local preacher, pointed him out to the discerning eye of Case as a suitable person to supply the

vacancy, and to follow up the many openings on the Westminster Circuit. True, he was married, but for this year his family remained at their own home; and such a wife as his, was likely to render far more help than hindrance to a gospel minister—prepossessing, pious, gifted, and courageous to a degree. Corson will often mix pleasantly with the current of our story.

863. On the old Long Point Circuit, I. B. Smith and Williams, of the preceding year, have been succeeded by Culp and Ferguson. The want of Mr. Ferguson's journal leaves us without particulars we might otherwise have given, and especially without the means of explaining something very unusual wherever Ferguson went, namely, so large a decrease as eighty-four. Had Mr. Ferguson been in charge, which he was not, we should have ascribed it to his well-known strictness in discipline; or that he had been pruning the tree preparatory to greater productiveness. At present the decrease must remain unexplained.

864. We next encounter the newly-opened field of labor—the "Grand River Mission." Now by this the reader, with his modern ideas, must not understand the location of a missionary in a particular spot, and the erection of a parsonage, school-house, and church to commence operations with. No such thing! The Missionary was to go first among the scattered white settlers, on the Indian lands, comprised in the present townships of Brantford, Onandaga, Tuscarora, Oneida, Seneca, and Cayuga,—names which are of Indian origin, and which, we suppose, indicate the localities, or, at least, the claims of the several nations. The white people would furnish him with lodging-places. Among them, as the event proved, was the first immediate prospect of raising Societies; and while serving them, opportunities for making an entrance

among the Indians were to be improved. The English part of the Mission was to be a stepping-stone to the Indian.

865. Happily the first missionary,—the Rev. Alvin Torry,—has published very full particulars relative to his labors, experiences, and successes, which, however, must be collated with the records made by others, whom we shall have great pleasure in introducing in their respective places. We first bring forward Mr. Torry; and we confess to a liking for the *naive* manner in which he tells his story,

866 "At the close of the Conference I was read off for the 'Grand River Mission.' Duty required that I should spend a few days with my mother; for I had to see to her, which, with what my brother Daniel could do, kept her and her young children comfortable.

867. "When my mother first received the intelligence of my appointment among the Indians, she seemed somewhat alarmed for my safety; for she had been accustomed to hear frightful stories of their cruelties to the whites; but when she heard from me the circumstances of my appointment among them, she became calm, and her mind seemed to take strong hold of the promise of the Saviour, 'Lo! I am with you always, to the end of the world.'

868. "I took leave of my weeping friends, and started for the Grand River, which I struck near its mouth. . . . How to commence with the Indians, so as to arrest their attention and draw them from their pagan customs, I had yet to learn. I had received no particular instructions as to the manner of commencing or proceeding with my labor; and I doubt if there was a man in the Genesee Conference, excepting Bro. Case, that believed the Indians, in their pagan state, as we now found them, could be Christianized; and I am sure my

brethren in Canada did not believe I would succeed in my work. Their theory was, 'First civilize, then Christianize.' In order that the Mission might not be an entire failure, I had embraced in my Mission two townships,—Reignham and Walpole. These lay bordering on Lake Erie, and had been settled many years; and the people all through these townships were as destitute of the Gospel and Bible as the Indians themselves: some of them had not heard a gospel sermon in ten years.

869. "Part of my time was devoted to them; and in almost every settlement that I visited and preached in, the Lord was present to bless and save. But to return to the Indians.

870. "I commenced attending their councils. I found each tribe had a council-house, and that at the Mohawk Castle was a grand council-house, where the chiefs of the Six Nations met to conduct and deliberate—to sanction or veto any matter that related to their general interest. When they noticed me seated in their council-house, and listening to their deliberations, they seemed to be in a great quandary as to what could be my object in spending my time among them. They knew I professed to be a minister; but they had formed a very unfavorable opinion of ministers, from what they had seen of the minister who had officiated occasionally at the Mohawk Church. They believed that before I left them I would do them some injury. Whenever I wanted anything for myself or house, I would pay them their own price for what I received. When calling upon them to make pastoral visits, if it happened to be their meal-time, they would sometimes ask me to eat with them.

871. "All these tribes were given to intemperance, except the Cayugas, who had renounced all spirituous liquors. The

subject of intemperance had come up in their councils, and they had said,—'It destroys our young men and women; we will put it away; and when liquor-dealers come among us, to deal out their poison, we will drive them out of our nation.' When I conversed with them upon the good of our Bible-religion, they said to me, 'We not like your Bible-religion; it says, Drink whiskey.' I said, 'No; that is a mistake.' 'Well,' they said, 'look at the Mohawks! they have Bible-religion, and they all get drunk: we not want it.' I said, 'Their Bible and my Bible say, No drink the fire-water; but they don't do as the Bible says. They not good. Very wicked, and the Great Spirit very angry with them. They all go to the bad place if they don't put away the white man's poison.'

872. "We found the so-called 'Mohawk Christians' were persuaded that the Methodist religion was not good, for it prohibited their drinking rum, and playing cards and horse-racing. So they said, 'We won't have Methodist religion.' These were some of the difficulties we had to grapple with when we entered upon the work of Christianizing the Indians of Canada.

873. "I had now been three months on Grand River, and during that time I had endeavored to make myself acquainted with the Six Nations, by attending their councils, and visiting them from house to house, and, when opportunity offered, singing and praying with them. But as yet, no one among them seemed inclined to renounce paganism. But among the people of those isolated settlements bordering on the Indian Reservation, the Lord was at work gloriously. My visits to them and labours with them, seemed to keep me from desponding.

874. "Brother Case made me one visit, and said and did what he could to help me in my work. He thought with myself, that the time was not far distant when many of the poor, dark, pagan Indians on Grand River would know and feel the power of saving grace. Many days and nights I spent in the woods on my knees, supplicating the blessing of God upon these nations.

875. "I not unfrequently, while among the Indians, would have to pass whole days and nights without food, or but very little; for the Indians themselves at times seemed to be without enough to satisfy hunger." (He gives some touching particulars illustrative of the hardships in this respect, which we reluctantly omit.)

876. "On one occasion I had to pass through an extensive swamp with my horse. The spring of the year was just opening upon us, and the roads were breaking up. Soon after entering the swamp, it began to rain fast. I had many streams to pass which were bridgeless. The streams began to rise and overflow their banks, and soon the swamp looked in many places like one great river or lake. I could tell by the current when I came to a stream, and at such times I would take my saddle and portmanteau from my horse, and telling her to swim across, would wander up and down till I could find some log or tree by which to cross. Then returning again to where my horse waited for me, I would proceed till I came to another stream, — and thus we passed the whole day.

877. "Towards sundown we came in sight of the river, which had risen to high-water mark. Near the river, and entering it, was a deep wide gorge or gulf, and over it was a bridge of poles, which at most seasons of the year was safe enough. But now the water had filled the gulf; the poles

wonderful as it may seem, still lay where the bridge used to be, though they were all afloat.

878. "The waters of the river went roaring and surging past me—the bridge was afloat—night was coming on—neither my horse nor myself had tasted food since morning; and, upon examination, I found I had left my tinder-box and flint behind me, so that it was impossible to kindle a fire. Whether to go on over the bridge, or wait till the waters subsided, was a question which I debated for a few moments. If I should venture across, a single miss-step might plunge either of us into the dark, deep, boiling waters below, and no chance for escape, for the sides of the gorge were nearly perpendicular. On the other hand, if I staid, I must spend the night without fire or food, and wet through. My horse seemed to understand my difficulty, and stood with her head close to mine, as if persuaded I would help ourselves out of this dilemma. At last, with a prayer to God for safety, I said, 'Well, Fancy, we must at least make an effort.' So, stepping up to the bridge, I put one of my feet on the first pole. It settled down till it rested on the cross pieces, which were solid. Fancy was by my side, and when she saw me step on the pole, she carefully put her foot on the same, and finding it solid, she proceeded without fear to step where I did, keeping close to me all the time, and we soon reached the other side. We shortly came to an Indian wigwam, where we stopped for the night."

879. It was customary at that day to report the colored and Indian members in a separate column from the whites. At the close of this year, or at the Conference of 1823, not a single Indian member was reported for Grand River, while thirty was the number returned in the column for whites. Nevertheless, as other agencies were employed as well as Mr.

Torry, so the Divine Spirit was evidently at work on the Indian mind, while He was also stimulating their Christian neighbors to interest themselves on their behalf. And before the Conference year had closed, a breach was made in the citadel of heathenish error and wickedness, and a few trophies at least were won to Christ.

880. Recent as have been those events—only forty-five years ago—it is difficult to determine the agent to whom the honor of striking the first effective blow is to be given; who was the first convert, and the precise order in which the work of revival proceeded. The Rev. John B. Benham, who was closely identified with the Indian work in Canada, from 1828 to 1823, says that "the first convert was a Mohawk Chief, by the name of David Hill." But both Mr. Torry's and the Rev. Peter Jones' own account of matters at the Grand River imply, if they do not directly assert, that Jones and his sister were the first converts. General tradition favors this conclusion also.

881. As we consider Mr. Jones the most reliable authority, we shall principally quote from his published *Journal*. Yet only such parts of it, however, as will be necessary to a concise and connected history of himself, and the rise and progress of that work in which he, from the time of his conversion, became a distinguished actor, leaving the details to be learned from the book itself, which we earnestly commend to all interested in the work of Missions. Hear the words of Peter Jones:—

882. "I was born at the Heights of Burlington Bay, on the first day of January, 1802. My father, Augustus Jones, was of Welsh extraction. Having finished his studies as a land-surveyor in New York, he came with a recommendation to Governor Simcoe, and was immediately employed by him,

as the King's Deputy Provincial Surveyor. This necessarily brought him in contact with the Indian tribes: he learned their language, and employed many of them in his service. He became much interested in the Indian character, —so much so that he resolved on taking a wife from amongst them. He married my mother, daughter of a chief of the Messisanga tribe of the Ojebway nation. My father being fully engaged in his work, my elder brother and myself were left entirely to the care and management of my mother, who, preferring the customs and habits of her nation, taught us the superstitions of our fathers.

883. "When I was young, a grand feast was made, for the purpose of giving me an Indian name, and dedicating me to the guardian care of some particular god. I was named *Kahkewaquonaby*, which literally means 'Sacred, waving feathers.' By this name I was dedicated to the 'thunder god,'—the eagle being considered the representative of the god of thunder. At a very early age I was taught to handle the bow and arrow, with which I used to kill small game. As I grew older, I became very fond of the gun, and was considered a great hunter. I was also thought expert in using the canoe and the spear, and I frequently brought home a great supply of fish.

884. "When about the age of nine years, my mother gave me away to an Indian chief by the name of 'Captain Jim,' who adopted me as his son. This chief had lately lost a son, bearing my Indian name, and taking a fancy to me, he applied to my mother to allow me to be placed in the room of his deceased boy."

885. During the time he was in the family of that Indian, he witnessed curious scenes, endured great hardships and changes, and and was the victim of some of the gloomy super-

stitions of Paganism. Illness, induced by exposure, led his kind mother to resume the care of him. And after the American war was passed over, some of the horrors of which he witnessed, the light of civilization began to dawn upon him. We give an account of the matter in his own words:—

886. "In the year 1816, my father sent me to an English school. Our teacher was an excellent master for beginners. He took great pains to improve my English, which was then very imperfect—indeed I could only understand a few simple words. He also taught us the Church of England Catechism, and made us read in the New Testament; but the words I read had no effect upon my heart, because I did not understand the great plan of human salvation.

887. "Shortly after this we removed from the head of the Lake to the Grand River, and settled among the Mohawk Indians." (His father married as a second wife the daughter of Chief Brant.) "These people were professedly members of the Church of England, and had an old church—the oldest in the Province—where a number assembled every Sabbath to hear the prayers read by one of the chiefs, named Henry Aaron Hill. They were also visited occasionally by ministers of the Church of England. I regret to state that the gospel preached among them seemed to have little or no effect upon their moral conduct. In this respect they were no better than their Pagan brethren. Drunkenness, quarrelling, and fighting, were the prevailing vices of the Six Nations of Indians. They were also much given to fiddling and dancing. In all these things I believe the Mohawks excelled the other tribes. Being very young and volatile, I was soon led to join with them, and became very fond of dancing after the manner of the white people.

888. "In the year 1820 I was induced, at the request of my father, to receive the ordinance of baptism, and accordingly went to the Mohawk Church, and was baptized by the Rev. Ralph Leeming, of Ancaster, a clergyman of the Church of England. The Mohawk Catechist, Henry A. Hill, stood my god-father. The principal motives which induced me to acquiesce in this wish were that I might be entitled to all the privileges of the white inhabitants, and a conviction that it was a duty I owed to the Great Spirit to take upon me the name of a Christian, as from reading a sermon I began to think the Christian religion was true.

889. "Previous to this I had been halting between two opinions. Sometimes whilst reading the Word of God, or hearing it preached, I was almost persuaded to become a Christian; but when I looked at the conduct of the whites, who were called Christians, and saw them drinking, quarrelling, fighting and cheating the poor Indians, and acting as if there was no God, I was led to think there was no truth in the white man's religion, and felt inclined to fall back upon my own superstitions. My baptism had no effect upon my life: I continued the same wild Indian youth as before.

890. "In the summer of 1822" (one year before his conversion) "I hired myself out at brick-making. My object in this was to enable me to obtain the means to enable me to attend school the ensuing winter, as I was anxious to improve my little stock of knowledge, thinking if I had a better education I might get employment in an Indian trading establishment. When the winter came I went to an English school at Fairchild's Creek.

891. "About this time Seth Crawford, a young man from the States, came among us for the purpose of learning the language, that he might be able to preach the Gospel in their

own tongue. He stated that he received an impression on his mind that it was his duty to preach to the Indians. He hired his board at one of the Indian houses, and commenced his studies.

892. Crawford, who was a licensed exhorter, at Saratoga, N. Y., had come all the way in his own one-horse waggon, carrying his luggage along with him. On his first arrival in the country he was kindly entertained, and counselled about his mode of procedure, by the late Mr. Nelles, father of the present President of Victoria College. Mr. Jones resumes:—

893. "The piety of this young man, together with his compassion for the poor Indians, made a deep impression on my mind. Mr. Crawford was very useful during the first conversions among the Indians at Davisville. From him I received much comfort and edification after my conversion. Early in the spring of 1823 Mr. Edmund Stoney, a local preacher, sent an appointment for preaching at the house of Thomas Davis, a Mohawk chief. I went to hear the new preacher; but was disappointed, as he had lost his way and did not arrive till after I left. He spoke to the few whom he saw, and left another appointment for that day fortnight, when I had the privilege of hearing him give a good warm talk on the words: 'Ye must be born again.' There were a number of Indians present, many of whom could understand plain English preaching, and they listened with deep attention. Previous to this Thomas Davis held morning prayers in his house, and was joined by several of his neighbors, to whom he read portions of the Word of God and the Church prayers in Mohawk. It was quite evident that the Spirit of the Lord had began to move on the hearts of this people."

894. As early in the spring as was prudent a camp-meeting,

before projected, was held not far from the Indian Reservation, as we learn from Mr. Torry, with the design of benefitting the Indians as well as whites. Not many of the former could be induced to attend. The few who did, received that which enabled them to be of life-long benefit to their nation. We allow Mr. Jones to tell the story:—

895. "On the first of June, 1823, my" (half) "sister, Mary, and I started in company with Mrs. Thomas (an Irish woman, formerly a member of the Wesleyan Society in her own country) to attend a camp-meeting in the Township of Ancaster. I was prompted by curiosity to go and see how the Methodists worshipped the Great Spirit in the wilderness.

896. "On arriving at the encampment I was immediately struck with the solemnity of the people, several of whom were engaged in singing and prayer. Some strange feeling came over my mind, and I was led to believe that the Supreme Being was in the midst of his people who were now engaged in worshipping him." Omitting his very graphic description of a kind of meeting which many of our readers have witnessed, we keep to those parts of his narrative necessary to our purpose.

897. "The Rev. William Case, being the Presiding Elder had the general oversight of the encampment. There were a number of ministers present, who alternately delivered powerful discourses to the listening multitudes from the preachers' stand. After this there was a prayer-meeting in which all who felt disposed took a part in exhorting and praying for the penitents. On the Sunday, June 2nd, several sermons were preached, and prayer-meetings were held during the intervals. By this time I began to feel very sick in my heart, but did not make my feelings known. I thought the black-coats knew all that was in my heart and that I was the

person addressed. The burden of my soul began to increase, and my heart said, 'What must I do to be saved?' for I saw myself to be in the gall of bitterness and bond of iniquity. The more I understood the plan of salvation by our Lord Jesus Christ, the more I was convinced of the Christian religion and of my need of salvation. In spite of my old Indian heart" (which repudiated tears as womanish) "tears flowed down my cheeks at the remembrance of my sins.

898. "My brother John was at this time studying the art of surveying at Hamilton. He came to the meeting on Sabbath, but appeared quite indifferent about religion, so much so that I reproved him for speaking lightly of these people, and told him I believed they were sincere. 'Oh,' said he, 'I see you will yet become a Methodist.' The meeting continued the whole of Monday, and several discourses were delivered from the stand. In the afternoon of this day my sorrow and anguish of soul greatly increased: I felt as if I should sink down into hell for my sins, which I saw to be very great and exceedingly offensive to the Great Spirit. I was fully convinced that if I did not find mercy from the Lord Jesus, of whom I had heard much, I certainly should be lost forever. I thought if I could only get the good people to pray for me in their prayer-meetings, I should soon find relief to my mind, but had not sufficient courage to make my desire known. Towards evening, I retired into the solitary wilderness to try to pray to the Great Spirit. I knelt down by the side of a fallen tree. The rattling of the leaves with the wind over my head made me uneasy. I went further back into the woods, and then wrestled with God in prayer, who helped me to resolve that I would go back to the camp-meeting and get the people of God to pray for me. I went; but when I arrived at the meeting my fearful heart began to hesitate. I

stood by the side of a tree considering what I must do: whether I would give up seeking the Lord or not. It was now dusk. While I was thus hesitating as to what to do a good old man named Reynolds came to me and said, 'Do you wish to obtain religion and serve the Lord?' I replied, 'Yes.' He then said, 'Do you desire the people of God to pray for you?' I told him I did, and that was what I had desired. He then led me into the prayer-meeting. I fell upon my knees and began, as well as I could, to call upon the name of the Lord." Omitting some of the details he goes into, Mr. Jones goes on to say:—"About midnight, I got so fatigued and discouraged, that I returned from the prayer-meeting and went to our tent, where I immediately fell asleep. I know not how long I had slept when I was awakened by Revs. E. Stoney and G. Ferguson, who had missed me at the prayer-meeting, and had come with a light to search for me. Mr. S. said, 'Arise, Peter, and go with us to the prayer-meeting, and get your soul converted. Your sister Mary has already obtained the spirit of adoption, and you must seek the same blessing.

899. "When I heard that my sister was converted and had found peace (not knowing before that she was even so much as seeking the Lord) I sprung up and went with the two good men, determining that if there was still mercy left for me I would seek until I found it. On arriving at the meeting I found my sister apparently as happy as she could be; she came to me, to weep over me, and to exhort me to give my heart to God, telling me how she had found the Lord. I fell upon my knees and cried for mercy. My sister prayed for me, as well as other good people, and especially Mr. Stoney, whose zeal for my salvation I shall never forget. At the dawn of day I was enabled to cast myself wholly upon the

Lord, and to claim the atoning blood of Jesus. That very instant my burden was removed, joy unspeakable filled my heart, and I could say, 'Abba Father.' Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord.

900. "Before the meeting closed on Tuesday, a fellowship-meeting was held. The Rev. W. Case requested all those who had experienced the blessing of justification to stand up, and a goodly number rose, among whom were my sister Mary and myself. When Elder Case recognised me he exclaimed: 'Glory to God, there stands a son of Augustus Jones, of the Grand River, amongst the converts; now is the door opened for the work of conversion among his nation!'

901. "The meeting closed, we returned home, and with tears told our parents what the Lord had done for us. Our simple story affected them much; they wept and said they were glad we had given our hearts to God, and exhorted us to persevere in the good way.

902. "Shortly after this, the Rev. A. Torry, a Methodist Missionary," (T. says it was the next Sunday,) "came and preached at Thomas Davis's, and gave notice that he would hereafter visit us once a month. The Lord soon after began a gracious work in that neighborhood, and the new converts were formed into a class, under the care of Mr. S. Crawford." (Mr. C. about this time married a person whose heart was in the work. He also became their school-teacher, and, being licensed as a local-preacher, performed all the duties of a Missionary in the absence of the Circuit preacher.) "We were also visited," says Mr. Jones, "by the Rev. T. Whitehead, E. Stoney, and Abner Mathews, through whose instrumentality many of the Indians were brought to a saving knowledge of the truth. At one time, whilst Mr. Mathews

was preaching, so mightily did the power of the Lord descend upon the little congregation that several began to weep and cry aloud for mercy—some in Mohawk, some in English, and some in Chippawa. My heart was made very thankful to see some of my own relations turn to the Lord. The report of the work of God among the Indians was soon noised abroad, and brought many to come and see for themselves what great things the Lord had done for us. This increased our congregations so much, that the little room began to be too small. The noble chief Davis then offered the whole of his house for religious meetings and school, and retired with his family into a log-cabin in the woods, where he spent the autumn and winter. A Sabbath and day-school were established, and the children made great progress in their studies."

903. Chief Davis, incidentally mentioned above, deserves a distinct memorial. The writer remembers him in extreme childhood, whilst residing with his parents on one of the chief's extensive farms. Often did he see him employed in reading; and many a call did he and his little twin-brother make on kind-hearted old Mrs. Davis, loved because of her munificence with her lumps of maple-sugar—the Indian name for which (*chick-ha-tah*) is all that lingers in his memory of his early attainments in Mohawk! From what we saw and heard our senior friends relate, we can endorse the following graphic description of the Chief, from the pen of Mr. Torry:—

904. "This Indian," (Davis,) "was no common person. He was tall, well formed, and as straight as one of his own forest pines. Born to command, he had the air and mien of one who knew his power. His forehead, like his spirit, was high; his eye piercing as the eagle's. His mind corresponded with his person." We reserve what he says of his oratory to a more appropriate place. Want of space obliges us also

to omit the particulars of his conversion, and the extraordinary occurrences which took place during the progress of the same revival, which must be looked for in the pages of Mr. Torry's autobiography.

905. Lyons' Creek was supplied by Mr. Demorest, but marked by no incident requiring record. There was a slight increase there, notwithstanding, we suspect, a few members formerly reckoned to this Circuit, were transferred to Mr. Torry's new Mission, at the beginning of the year.

906. Niagara Circuit was favored with the appointment of the Rev. E. Adams and Rev. J. Ryerson—one of the most pious among the seniors, and one of the most promising among the juniors. The Niagara Church was erected this year, and opened with a sermon of great power by Mr. R. Eloquence and fervor characterized him at that time. During the year they were cheered by a visit from John Rhodes, late of Canada, whose wife was a sister of Mrs. Adams. He went to Newmarket, and returned by Niagara again. This was the last the country saw of Mr. Rhodes.

907. The Ancaster Circuit, although it had enjoyed the efficient labors of I. B. Smith, needed the animating influence of the successful camp-meeting, at which the work of Indian conversion began, held near the close of the year, for—whether from an inadequate supply, Mr. S. having no colleague appointed at the Conference, bnt a supply which proved unsatisfactory, or from some other cause—there was a decrease in the membership returned at the Conference in July, 1823, of 170.

908. York and the New Settlements, (and indeed Canada,) had lost for ever the Rev. Fitch Reed, its last year's Superintendent, who had returned to the United States, and where,

since then, first in one Conference and then in another, he has been City and College Pastor and Presiding Elder, and has won a Doctor's degree, and where he still survives—residing in the city of Ithaca—in a green old age, after a public ministry of more than fifty years continuance. Nothing but an inexorable want of space prevents us from giving more particulars, for which we have ample materials. His last year's colleague, the indefatigable Smith, remained in the New Settlements, where, during part of the time, he was seriously indisposed. Yet he had a nett gain on the whole ground of sixty-six. A young man, born and converted in the Bay of Quinte country, who was so well educated as to have followed for some years the occupation of a school-teacher, was sent to his aid by the Presiding Elder. This was William Griffis—handsome in face, being fair and florid, with dark curly hair, dapper in person, and polite in manners. He was so lively and voluble, that his exhortations—for they were not much more than that—were considered hearable sermons. A great favorite was this little man with the people generally.

909. The pious Daniel Shepherdson, by this time married to an exceedingly active wife, whom some of the people greatly loved to hear exhort and pray, was in the Yonge Street Circuit, and also preached in the town. His colleague was a young man, who had had two years' experience in several Circuits, as a Presiding Elder's supply. He was a native of Ireland, born in Wexford, and the eldest of three brothers who preached, another of whom afterwards entered the Conference as well as himself. His father was a worthy man, whose large family settled near Perth, and most of them proved steadfast friends of the cause. We write of Jacob Poole, who had more theology in his head, genera

profundity of thought, and ability for following a subject consecutively, than most of his compeers, or than was indicated by his thin face and not very taking appearance. Still, despite Poole's ability as a preacher, and Shepherdson's fervor as an exhorter, there was a decrease of thirty-eight.

910. As a whole, judging from the numerical returns, the Bay of Quinte District, under Mr. Ryan, was more prosperous among tho white inhabitants than the one we have gone over. The Stations for that District were as follow:—

"Bay of Quinte District.

Henry Ryan, *Presiding Elder.*

Smith's Creek,—Samuel Belton.
Hallowell,—Calvin N. Flint.
Belleville,—Charles Wood.
Bay of Quinte,—James G. Peale, Wyatt Chamberlayne.
Kingston,—Philander Smith.
Augusta,—Thomas Madden.
Cornwall,—David Brakenridge, jun.
Ottawa,—William H. Williams.
Rideau,—Ezra Healy.
Perth,—Franklin Metcalf."

911. This was a year of great prosperity on the Smith's Creek Circuit—there being an increase of no less than sixty-seven. About this time a number of active and leading men were converted and joined the Church;—such as Sheriff Spenser, and Chas. Powers, James Lyons, and Chas. Biggar, Esquires. The first Society was raised at "The Corners," where Colborne now stands. Ozem Strong, the two Merrimans, Hiram and Josiah, were brought in. Also that worthy man, Aaron Hinman, and his wife, left the Baptist Church and joined the Methodists. In his barn, some little time

before, one who had been a navy officer during the war, and had lost an arm at Sackett's Harbor, at a Sacramental service, found the peace of God. This was James Richardson, Esq., of Presque Isle. He was this year received as a local preacher, and began to be very influential for good. We shall soon see him in the itinerancy.

912. Samuel Belton was the preacher in charge, who was now in the very zenith of his popularity and usefulness, being regarded, when animated with his theme, as quite eloquent. His colleague, if he had one, does not appear from the Minutes. Joseph Castle, we believe, acted in that capacity, and was much beloved. He was a young Englishman, brought up and pretty well educated in the army, converted and made an exhorter in the township of Walford, in whom the Rev. Wm. Brown took a deep interest, and whom we have slightly mentioned before. But a mighty instrument for good was the Rev. James Wilson, who had taken a superannuated relation at the previous Conference, and settled on a little property about two or three miles north of Cobourg. He travelled far and near, and preached with great power, and was greatly esteemed. Two old-country local preachers—the one an Irishman and the other an Englishman—Mr. Blackstock and Mr. Wolsoncroft, rendered a good deal of service.

913. Hallowell had but one Conference appointee,—Rev. Calvin N. Flint. We are morally certain that Chas. Wood, whose name stands in the Minutes for Belleville, was sent to labor with Mr. Flint. During this year a revival took place, and the first class was organized among the Dempsey's, on the Bay Shore of Ameliasburgh, about five or six miles from the "Carrying-Place." The brothers—Peter, Isaac, and William Dempsey—were all brought in. Mr. Flint commendably stayed several days after the work had broken out, and

prompted it with all his might. There was a clear increase in the Circuit of thirty-two.

914. Early in the spring of 1823, a young man, a native of Middlebury, N. Y., who was very signally converted to God in the summer of 1819, now about twenty-two years of age, came into the Hallowell Circuit and took a school, intending, however, only to remain a short time in the country. But God had other thoughts and purposes. He gave evidence of promising gifts and evinced great zeal for the salvation of souls. His prayers in the school and in the families which he visited, induced the belief among his friends that the schoolmaster might preach to the people if he could possibly be induced to make the effort.

915. One Sabbath morning he left Bloomfield, and walked to town for worship. He returned to Mr. J. P. Williams', weary with his eight miles walk, and lay down on his bed to rest. A Mr. Orser, a class-leader in another neighborhood, had, unknown to him, published for him to preach there in that Quaker settlement, in which Mr. Williams' was the only Methodist family, that evening. When the congregation was gathered, and the house full, Mr. O. came and awoke the young man, and, for the first time, told him of the work he was expected to perform. Being shut up to the necessity he arose and went, and spoke from, "The wages of sin is death.' He soon found liberty and obtained attention; next the young people began to weep. The revival influence was followed up, the travelling preachers co-operating, and the first Methodist class was raised in Bloomfield. The maiden sermon, to that extemporized congregation, was preached by Anson Green, who will play no inconsiderable part in our forthcoming annals.

916. Charles Wood was set down in the Minutes for Belleville, but it is certain he went not: but the place was supplied, as it had been the year before, by Mr. David Wright, who at the close of the year was recommended by that Circuit to the District Conference for the travelling ministry. The Circuit went upwards under his ministrations, as it had done the year before, the membership increasing from 160 to 186,—a clear gain of twenty-six. John Tuke, of this Circuit, had his license restored to him, as a local preacher, during this Conference year.

917. The Bay of Quinte Circuit commenced the year hopefully, having a very satisfactory ministerial supply, in the persons of two of the best preachers then in the connexion —the well-read and vivacious Peale, and the measured and intellectual Chamberlayne. But early in the winter the leading standard-bearer was struck down. The manner of his death was somewhat tragic—brought about by a persevering determination to go through with his work. A cold Saturday night, late in December, found him in the neighborhood of his Sabbath morning's appointment, at Adolphustown meeting-house, on the east side of Hay-Bay. During the night the ice 'took' so strongly as to prevent crossing in a boat, but not sufficiently strong to support the weight of a horse. Still the preacher determined to reach his afternoon appointment, at Switzer's Chapel, on the other side of the Bay. Finding the ice sufficient to support his own weight, he started on foot for the other side, against the dissuasions of his friends. But the ice being so slippery that he could not stand upon it with his boots on his feet, he took them off, and crossed in his *stockings alone*, reeking as he was with perspiration from his morning's labors. This, with the walk of several miles on the other side, was enough to occasion his

death. He felt indisposed during the afternoon, and tried to get an old exhorter to do what was then thought indispensable —meet the class after preaching. The brother, likely from motives of delicacy, declined to do it in the preacher's place. Peale went through the whole of what he thought to be his duty, retired to his quarters at Mr. C. Switzer's, and took to his bed, from which he never again rose. He died on Christmas-Day, in holy tranquility. The only expression of complaint that escaped him during those sufferings which so abruptly closed the career of this ardent young man, was this, which he uttered in a half-upbraiding tone: "Father Switzer might have met the class." He had no relations to mourn for him in this country; but there was one who did mourn for him till she became bereft of her reason. For it may be said of him, as Mr. Wesley said or sung of another young Christian—Joshua Keighley—whose sudden death verified a remarkable omen:—

> "About he was the marriage state to prove,
> But death had swifter wings than love."

The books which composed his small but well-assorted library, together with his watch, were sent to his betrothed. The writer saw and read several of the books eighteen years afterwards, in the house of her brother, from whom he obtained their loan. A syllabus of "Dr. Doddridge's Thological Prelections before his Academic Classes," was among them. Mr. Poole states that he himself was removed to supply M. Peale's place for the rest of the year. Mr. Waldron thinks Father Wilson went there for a time, who said of one that had divided the Society, that he would "receive the burial of an ass;"—words which proved prophetic. There was a decrease on the Circuit of nineteen. This was the fruits of division.

918. The appointee for the Kingston Station was Philander Smith; but Mr. Metcalf's foot not being sufficiently recovered, after the surgical operation it had undergone, to perform the pedestrian journeys of the bush Circuit to which he was appointed, he remained a quarter of the year where he was, and Mr. Smith supplied his place in the woods. Fondly would the people have detained him, and they thought it cruel to send him to the wilds of the Perth Settlement, where he went. Mr. Smith supplied Kingston the last three quarters of the year, and reported at its close an advance of nine.

919. Augusta has but one preacher designated for it in the Minutes—the Rev. Thomas Madden. But he had a Presiding Elder's supply, sent from the township of Percy, and that supply has sent the writer an account of his antecedents, and how it fared with the Circuit during the year. We give his own simple words:—

920. "I was born in Coeymans, N. Y., Dec. 28th, 1795. I was consecrated to God in baptism by Bishop Asbury, or one of his Missionaries (date mislaid.) I was converted in Canada East, in June, 1818. I received license to exhort from F. Metcalf, Feb. 20th, 1720." (Percy was then in the Belleville Circuit.) "June 24th, 1822, I attended the Local Preachers Conference, at Elizabethtown—D. Dunham, Chairman of the Examining Committee—and received a local preacher's license, and was employed to travel on the Augusta Circuit. A blessed revival, principally among the young people. At the close of the year, Bro. Hallock was requested to get up a requisition for my return to the Circuit. 'No,' said he, 'I will do no such thing; but if you will get one up to send him further, I will sign it. He has got his name up: I do not believe in killing preachers and circuits too."

921 The writer well remembers the first sight of the brother thus somewhat oddly introduced. He was then young; and being small of stature, round-faced, and blonde complexioned, he looked younger than he was. The experience of that young preacher, related in a love-feast in the first chapel in York, while floods of tears ran down his cheeks, deeply affected one boyish heart. The young preacher was Solomon Waldron. He came out from the old Smith's Creek Circuit, where his simplicity, zeal, and almost child-like ardor of affection, had won him troops of friends.*

922. William H. Williams was removed this year—we will venture to say every mile on horseback—from the Long Point Circuit in the West, to the Ottawa, the great eastern boundary between the two Provinces. An undesirable task had he when he reached there, to succeed to the odium and prejudice created by the shameful misconduct of Spore. He entered on his work, as he expressed himself to confiding friends, with no hopes of extending the cause or increasing the membership. To be able to collect, rehearten, and preserve the poor frightened sheep, was quite as much as he expected to do. He received the universal meed of acting with great prudence in the emergency, and in a manner to re-assure the friends of religion. It was well that he could report 128, against 136, whom his predecessor returned.

923. We pass up the Ottawa River to where the Rideau diembouges itself into that stream; and following up the

* We have omitted to mention the case of the *Cornwall* Circuit, and it is now too late to rectify it in the text; we therefore say, by way of note, that it has no Conference appointment, but a Presiding Elder's supply, in the person of David Brakenridge, jun:, of whom all particulars will be learned under the date of 1823-24. There was no increase in the Circuit this year.

latter till we pass through woods with which the banks of its lower section were overshadowed, we come out on to the settlements in the townships of Oxford, Marlborough, Montague, Wolford, Kitley, Beckwith, and Goulbourn, which constitute the Rideau Circuit.

924. The preacher appointed to this field of labor was a new and valuable importation from the American side of the St. Lawrence, who was to give himself to Canada till death: one who has been already referred to—the portly, presentable, and prepossessing Ezra Healey. He stood six feet and one half inch in his stocking feet, of handsome masculine features, florid complexion, hair with a little tendency to curl, high full forehead, with a fine head well balanced in all respects. And if physical stamina is any accession to intellectual power, he had this advantage to an extent which few can boast. He was the very personification of health itself—possessing a powerful frame and an excellent constitution. The vital organs were apparently proportioned in strength to the outward members. He used to say his "lungs would wear as long as his legs." He had a strong, clear, musical, reverberating voice, of such great compass that it could as easily command the ears of an assembly of five or six thousand as of half-a-dozen. The 'Camp-ground' was the appropriate theatre for this stentorian orator—a place he was wont and glad to frequent, and where he was always a favorite. Orator! he was one of nature's own. His preaching is hard to classify. Few would venture to call it great; yet all liked to hear him. He had enjoyed but six months' schooling in his whole life, hence you must not expect his expositions to be always very satisfactory—yet many thought them wonderful. He had a warm, affectionate heart, overflowing with the 'milk of human kindness;' and a lively, if not a lofty, imagi-

nation, combined with a great amount of religious fervor. These qualifications, with a deliberate, commanding delivery, and considerable reading, made him the truly impressive and popular preacher. His commanding 'port and presence,' joined to his affability and kindness, made him a general favorite both in and out of the Methodist communion—furnishing, as they did, such fine substitutes for a polite education, as to make his company acceptable to the most polished.

925. Healey was born in Shoreham, Vermont, March, 1790, but emigrated at an early day to the wilderness of Central New York, in the midst of whose solitudes he was brought up and converted. This last germinal event took place in the town of Potsdam, when he was eighteen years of age. He was thirty-two years of age, and fourteen years a Christian, when he came to Canada, which was henceforth to be his home.

926. He very commendably kept nearly all his papers bearing on his public life, which are now both interesting and valuable to those who would illustrate the times to which they belong. His first license to exhort bears date "Madrid, N.Y., March, 1810," and was signed "in behalf of the Quarterly Meeting," by Wm. Snow, once of Canada, who seems just then to have been acting as Presiding Elder. He preserved two certificates, on the merest scraps of very coarse paper, of the "renewal" of exhorter's license, dated respectively 1813 and 1814, "signed by William Case, Presiding Elder." On December 23rd, 1815, he received license to preach as a local preacher, signed also by Elder Case. The last from Mr. Case was dated "Canton," within the bounds of the St. Lawrence Circuit, "June 15, 1820."

927. Soon after the date about to be given, the following letter was received by him, which we give entire, because it

speaks for itself, and gives an inside view of Methodist matters in that day—besides revealing the *animus* which actuated those bush-evangelists, and also giving us a glimpse again of a once popular preacher in Canada, namely, the Rev. Renaldo M. Evarts, at the time of writing in the responsible office of Presiding Elder. Albeit, we hereby put on record an important document:—

928. "Rev. Ezra Healy, Potsdam, St. Lawrence Co., N.Y.
"Watertown, August 16th, 1820.

"Dear Brother,—Being informed by Brother Case that you were prepared for travelling, and being directed by him to you, if a preacher should be wanted, I have taken the liberty of writing to you. I had previously understood,—which by examination I find to be correct,—that there is an extensive new settlement between Morristown and Gavelly Point, which requires particular attention immediately, and (that) a two weeks' Circuit might doubtless be formed, consisting of one hundred old members. Brother! here is a work to do—souls to assist—sheep in the wilderness to feed. Who would not be employed in seeking the lost or neglected? Would not St. Paul? Would not our Lord? if they were on the earth. I assure you, were I at liberty, I would heartily bless the Lord for having so great an honor, but cannot; and must, though disagreeable to me, ask another to go there and form a Circuit. If you can attend (to it), the sooner you do it the better, on account of the roads.

929. "If you can go, first call on Brother Forster, a blacksmith, near Smith's tavern, on the turnpike, ten miles from Morristown. Enquire of him for Father Carter, Chippeway Bay, who will give directions to Alexander Bay. Then to John Spalsbury's, Millett Creek, &c., as the way opens. After

you have gone to all the places you can find, you can then form your plan for the Circuit. Perhaps it would be well to preach, the first time through, in every settlement where you can get hearers. Father Carter informed me that if a married preacher came they would endeavor to take care of his family. Brother! if it is attended with difficulties, it is for God. If you cannot attend soon, please write me immediately at this place. May God bless you!

"Your servant,

RENALDO M. EVARTS."

930. With the request in the above letter Healy almost immediately complied, and organized a Circuit, which appeared the next year in the Minutes, under the name of "Indian River," which extended more than sixty miles along the St. Lawrence, and which must have embraced more than one tier of townships backwards from it. He kept a Journal, showing every place he went to every month, and every mile he travelled during the year, which, if we had space to reproduce, would greatly interest at least his many immediate friends who still survive.

931. He started from home "September 14, 1820," with these memorable words,—"This day, under a deep sense of duty to God and my fellow-men, I leave my labor and go to hunt up the lost sheep of the house of Israel, and make my journey to Dekalb." He travelled four, five, six, seven, ten, eleven, fourteen, twenty-six, and thirty-two miles a stage, as the case required, making thirty stages in all the first journey, and "returned home on the 13th of October," he says, "having commenced a Circuit consisting of 130 miles travel." His journeys before the next Conference comprised "2,962 miles—600 of which were performed on foot:" the rest on horseback.

932. At the end of that year, or the Conference of 1821, he was received on trial, and sent to the St. Lawrence Circuit. Let us see from his *Diary*, for it was that, how itinerants had to perform their moves and work their Circuits in those days: —"August 1, 1821. This day I leave my former Circuit and start for the St. Lawrence, and travel to Bro. Arnold's, with my family, 33 miles. The 2nd, we travelled to John Deacon's, 23. 3rd, this day I take my team and return to Indian River after my goods, and travel to Timothy Wright's, 31. Friday, 10th, to I. B. Smith's, and loaded up my goods and returned to Bro. Wright's, 31. Saturday, 11th, to Bro. French's, 31. Sunday, 19th, to Bro. Parmerley's and Bro. Miles', 12. Tuesday, 21st, home, 7. Friday, 24th, Bro. Evarts and I travelled to Bro. Alexander's, 19. Saturday and Sunday, 25th and 26th, held our Quarterly Meeting in Dekalb, and had a precious season. Monday, 27th, to Mr. Troll's, 8. Tuesday, 28th, to Bro. Smith's, 9, and preached at Governeur. Wednesday, 29th, Somerville, and preached; and to Mr. Cook's, and preached in the evening, 8. The Lord was pleased to pour out his Spirit in a glorious manner." As these are but the records of every day, let them suffice. During that year (1821-22) Mr. H. travelled 2,388 miles, and had great encouragement in his work.

933. Seeing we have such ample materials, we purpose allowing this exact man of God to tell the story of his Canada life principally in his own words, inasmuch as they portray the every-day life of Canadian preachers in his time:—

934. "August 21st, 1823, started for Canada, and reached Ogdensburgh, 30 miles. Thursday, 23rd, crossed the St. Lawrence, and put up at Bro. Hurlbert's. Friday, 23rd, being assisted by Bro. Hurlbert, reached Bro. Woodcock's, and stopped till Saturday, 5 miles. Saturday, 24th, being

assisted by Bro. Woodcock, set out for the Rideau River, and travelled 15 miles, and met with difficulty: left our waggon, and went 6 miles to Mr. Roberts'—some on horses and some on foot, and reached our destination about ten in the evening. Sunday, 25th, being assisted by Mr. R., and thinking it to be my duty to secure my goods, on account of bad persons, I returned and moved them to Mr. R.'s, and preached at three o'clock; and then went to Bro. Chester's—ten miles. Monday, 26th, moved to Bro. McCrea's.

935. "Thursday, 28th, preached a funeral sermon. Saturday, 30th, started for Bro. Brown's; but going out of my way, travelled fifteen miles further than the distance to Bro. B.'s. Sunday, 1st September, preached at Bro. Hoskin's and Bro. Putnam's, 4. Monday, 2nd, to Z. Soper's and Bro. Tupper's, 15. Tuesday, 3rd, to Bro. Landon's, 10. Wednesday, 4th, to Bro. Edmonds', 20. Thursday, 5th, to Bro. Vandusen's, 2. Friday, 6th, to Bro. Kerfoot's, and home, 33. Sunday, 8th, to Bro. Chester's, and home, 4. Tuesday, 10th, to Bro. Lozee's, 8. Wednesday, 11th, to Bro. Scott's, 33. Thursday, 12th, on foot, to Bro. Kneeland's, and back to Bro. L.'s, 10. Friday, 13th, to Mr. Lyons' and Bro. Lozee's, 39. Saturday, 14th, home, 8."

936. Such was his first round on his Circuit, which, to those who know what the country was then, indicates incredible toil. And although these entries may seem to be bald and barren details to some, yet they must possess uncommon interest to those acquainted with this section of the country, as revealing and establishing the locality of the old land-marks. Every line is of the greatest possible interest to the writer, which he would feel no hardship to transcribe; but he will only make such selections as he thinks necessary

to establish certain important points—making, perhaps, a remark here and there.

937. "Thursday, 24th, preached at Bro. Scott's, 41 miles; and travelled on foot to Mr. Gale's, and from there to Bro. Wilson's, 6. Wednesday, 25th, to Mr. McCurdy's, 4. Thursday, 26th, to Lozee's, 33 miles."—"October 7th, started for Richmond, and put up at Mr. Blanshard's, 21. 8th, to Mr. Grant's, 20. 9th, to Mr. Gales' and Wilson's, 8. 10th, to Bro. Burch's, 5. Friday, 11th, home, 36 miles. Tuesday, 22nd, laid my portmanteau on my shoulder, and went through the woods, along a line of marked trees and woods, road to Bro. Wilson's, 23. 23rd, with aching limbs, I travelled to Mr. Gale's, and back to W.'s, 6. 24th, to Mr. Hill's, 6. Friday, 25th, returned through the woods to Lozee's, and home, 17 miles on foot, and with my horse 8. Tuesday, 5th, took my portmanteau on my back, and travelled through the woods in snow and rain, 22," &c. &c. "Sunday, Dec. 1st, Bro. Jones preached at Bro. Chester's for me." This was Peter Jones, (1st), who had settled within that Circuit. "Tuesday, 31st, to Bro. Scott's, 9; and preached at Mr. Grant's in the evening, and held a watch-night: baptized two children; had a lovely season." He must have gone periodically beyond the Mississippi. Witness the following entry:—"Thursday, 23rd, preached at Mr. Murphy's," (where Carlton Place now flourishes,) "and travelled to Bro. Wallace's, 16. 24th, preached at Mr. Mansell's," (in Ramsay,) "and returned to Bro. Wallace's, 8 miles. Thursday, 30th, preached at Bro. A. Eddy's; baptized a child; travelled to Richmond, and preached; and rode to Bro. Shillington's, 16. Friday, 25 miles. Saturday, Feb. 1st, our Quarterly Meeting commenced at Bro. Robertson's, 10 miles. Monday, 2nd, Bro. Bissel, preached at Bro. Tupper's for me, and we put up at

Bro. Lyman's, 14. 4th, preached at Bro. Landon's, 10."—The above entry gives us the first sight of a young man who had gone out to travel, at the preceding Conference, under the Presiding Elder, and who labored on the Indian River Circuit, which Mr. Healy had organized. This was George Bissel. He was of the Bissels, of Augusta. He also labored a part ef the next year in the same relation, and was received on trial in 1824. He was probably on his way to pay a visit his sister, Mrs. Landon, when he fell in with Healy, and preached for him at Mr. Tupper's,—going on with him the next day to his brother-in-law's.—"Monday, 17th, preached at Bro. Wyatt's and Tupper's classes." (Wyatt's was a place still further south-east in Kitley than Tupper's.) Here is a noticable event:—"Friday, 21st, started for Goulburn Quarterly Meeting, with Bro. Brown, and travelled to Mr. Blanshard's, 21 miles. Saturday, 22nd, to Bro. Scott's, 20 miles, and commenced our meeting, which was the first ever held in these new settlements." (N.B.—February 22nd, 1823.) "The Lord gave us a good time!" Here is something different:—"Wednesday, March 5th, returned home, 8 miles, from Bro. Wyatt's, settling a difficulty in Society and attending to the business of the class." Here is a good day's work:—"Thursday, 23rd, preached at Bro. Wilson's and at Bro. Eddy's; held a prayer-meeting at Bro. Shillington's, and slept at Bro. Hustons, 9 miles." Now we find him at a new place:—"Tuesday, 1st of April, preached at Plum Hollow, and returned to Tupper's, 8 miles." Now a neighborhood opens, where was afterwards quite a Society:—"Tuesday, 14th, at Burney's, and travelled to Bro. Kilburn's," (J. K., Esq.,) "11 miles. Thursday, 15th, started for Beckwith, but, on account of the badness of the roads, returned to Bro. Andrews', 10 miles, where I preached next day."

This is the only failure we notice. "Sunday, 18th, preached at Bro. Chester's, 9 miles. Monday, 19th, started for Goulburn, and put up at Mr. Lozee's. Tuesday, 20th, left my horse and went on foot, on account of the badness of the roads, to Bro. Jones's, 14 miles," &c. During the next ten days he travelled on foot 102 miles, and preached and labored daily. He says: "The fatigue of this journey was great, on account of the bad roads; but I had times of refreshing from the presence of the Lord." Here follows work out of his Circuit:—"Monday, 23rd June," (after the Quarterly Meeting at Merrick's,) "set out for camp-meeting, with Bro. Ryan, 22 miles. Tuesday, 24th, the meeting began, and it ended on Friday, 27th. It was a time of power and great glory: sinners were converted by scores." N.B.—Here was a camp-meeting held on week-days alone, in the month of June, 1823, which was greatly owned. He does not inform us of the spot, but it was towards the St. Lawrence, twenty-two miles from Merrickville. His last entry for that year is the following:—"Sunday, 6th of July, preached at Bro. Chester's." We need not be surprised that such labors won a nett increase of 113 souls.

938. The transition between this year and the next, when he was re-appointed to the Rideau, was a journey to Conference, which sat in his native country. "July 8th, 1823, this day started for the Westmoreland Conference, and travelled to Bro. Woodcock's, 27 miles." The names which follow being mostly on the American side, will not interest the Canadian reader. He arrived there in time for the opening of the Session, which began on the 15th. He lodged with a brother by the name of Root. In this journey, going and returning, he travelled 316 miles on horseback.

939. Perth was highly favored this year in its ministerial

supply. Philander Smith, who took the place of Mr. Metcalf till he was able to come, was very well received, especially by the few Canadian families such as the Adams' and Boltons', and was remembered by the people when the writer labored there, eight years after, as a pleasant young man, who made light of the hardships and disagreeables he had to meet with in the pioneering work then to be done. But I am happy that I am furnished to hand, with the account of the work, from the glowing pen of an eye-witness, one of the fruits of the first revival. The Rev. Richard Jones, quoted in connection with the previous year, resumes:—

940. "Peale was followed by Philander Smith, who remained, however, only a few weeks as a substitute for Franklin Metcalf, who had been prevented by lameness from entering upon the work for a time. Metcalf came, and God was with him—opening new doors of usefulness to him in all directions. He soon became a general favorite. The seed that had been sown by the self-denying Peale had begun to produce fruit, and Metcalf was admirably qualified to take care of it, and at the same time go on sowing like precious seed. The Holy Spirit was poured out so that conversions, both in town and country, were frequently taking place; and many who had been Methodists in the old country and in the older settled parts of Canada, but who, from having been deprived of Christian fellowship, had become miserably backslidden, were now reclaimed, and became 'shouting happy;' for we were not ashamed in those days to shout when we were blessed. Oh! with what rapture have I heard them sing—

> 'O praise the Lord, my soul, for He
> Made sin and death before me flee;
> And in his mercy gave me rest
> When He made me a Methodist.'

941. "In 1823 Elder Ryan, who was then the Presiding Elder of a District which embraced the whole of Upper Canada east of what is now the city of Toronto, and which took in Perth settlement, was so encouraged by the success with which God had crowned the labors of the self-denying Metcalf, as to consent to give the Circuit a Quarterly Meeting in the middle of the week, in a small log-chapel, in the town of Perth. The church was fitted up in true backwoods style. There was no plaining or painting—both pulpit and seats were made of lumber fresh and green from under the saw. On the second day of the Meeting there might have been about one hundred and fifty persons present, some of whom had come ten or twelve miles on foot. At the close of the love-feast between twenty and thirty gave in their names for membership. Some of them, however, had been members in Ireland, and were greatly prejudiced against American Methodism ; but their prejudices all gave way at this meeting before the undeniable proofs of God's presence and favor, constraining them to abandon the idea of asking for a British Missionary, and to cheerfully cast in their lot with their American brethren.

942. "That meeting," says Mr. Jones, "was the turning point in my life. It was there I decided to be a Methodist, thus following the example of my good father, who had dared to be a Methodist in the midst of all the drinking, swearing, and debauchery of military life. No one was more thankful to God for sending itinerants to us than he was. He at once united with the class which Mr. Metcalf formed at Bolton's Mill, on the 10th concession of Bathurst, and he lived to see the most of his own family converted, and a large number of his neighbors made happy in God. In the 73rd year of his age he passed away, Col. Playfair" (one of the fruits of that

revival), "preaching his funeral sermon." Mr. Metcalf gathered into the fold the first year no less than one hundred and one immortal souls.

943. The revivals in the back Circuits were necessary to redeem the District from loss, which otherwise would have caused a decrease. As it was, Mr. Ryan's District counted a gain of just two hundred. The general gain in Upper Canada was only one hundred and fifty-five.

944. We turn now to see what we can glean of the doings of the Missionaries in Lower Canada, including their one Upper Canada station. The printed Stations were as follow:

THE CANADA DISTRICT.

JOHN HICK, *Chairman.*

Kingston,—Richard Williams
Montreal,—James Knowlan.
Bentonville and *Russeltown*, } John de Putron.
Caldwell's Manor,—Richard Pope.
St. Armand's—James Booth.
Stanstead,—John Hick.
Shefford,—Thomas Catterick.
Melbourne,—Henry Pope.
Three Rivers,—One to be sent.
Quebec,—Daniel Hellier.

945. As we have but meagre details, and our space is limited, we must dispatch the Missionaries and their Districts for this year in a much more summary way than we could desire. Kingston, under Mr. Williams, went down from 85 to 75. There is a large decrease in Montreal, under Mr. Knowlan, no less than forty-one.

946. "Bentonville and Russeltown," is a new Mission, and the first beginning of the old and far-famed Odelltown Circuit. Some parts of the country embraced in that Circuit were settled as early as 1786; but the Protestant inhabitants were left long without proper religious instruction. A very few visits were paid by the American Methodist preachers at an early day, but no permanent hold was taken of the country. About 1819 or 1820 a Wesleyan lcoal preacher, a Mr. Rustan, an educated, capable man, settled there and preached to the people. A revival took place and a Society was formed. Mr. Dalby, now the oldest leader of the Society, was converted at that time. The people refused to take Mr. R.'s services for nought, but gave him $200 a year. Mr. De Putron did not succeed to any great extent, for he returned no members. But Mr. Rustan's Society continued till after the arrival of the next Missionary.

947. Mr. R. Pope succeeded Mr. Sutcliff of last year on Caldwell's Manor. He returned 32 members against the blank of the previous year, so much for the fruit of his devotedness.

948. St. Armand's, under the indefatigable Booth, advanced from 163 to 313, but we have no incidents or particulars. Happily, we have a specimen of the spirit which actuated those single-minded Missionaries in a printed communication from the preacher on the next Circuit.

949. The Rev. John Hick writes from Stanstead under the date of "October 3, 1822," to the following effect:—"I have at length the satisfaction to inform you that the Lord has began to pour out his Spirit on this part of his vineyard, so that in the space of five weeks eight persons have been brought into the enjoyment of Christian liberty, and several others appear to be impressed with a conviction of the vast import-

ance of serving God, and are determined to seek him while he may be found. For several months I labored under very considerable discouragement: the people were kind—the congregations were good and apparently attentive—but, alas, religion, in its spirit and practice, was attended to by few. However, since the day appointed by the District Meeting for fasting and special prayer for the revival of religion, the case has been altered; the few who did profess to know the Lord have been quickened—the congregations have appeared to listen with different feelings, and the result has been what I have stated." The returns for that Mission were forty-three.

950. There are no particulars recorded of Mr. Catterick and Shefford, but he appears to have been active and successful, for the membership rose by the end of the year to the goodly number of 156.

951. There was no numerical progress on Melbourne under Mr. Henry Pope; but things were in a state of vitality and hopefulnes. The following extract of a letter from Mr. Pope to the author will reflect light on his own movements, and the progress of the cause in the next station, in the order we have given them, namely: Three Rivers, where he succeeded his brother Richard so early as the latter part of February, 1823: "After laboring in the Melbourne Circuit about two years, the last of February, I succeeded my brother Richard at Three Rivers. My brother had obtained liberty from the authorities of the town to preach in the town school-house, but the old Bishop, Mountain, no ordinary bigot, made use of all his influence in every direction till he had the satisfaction of getting the door shut against that hated heretic, the Methodist preacher. My brother then purchased a dwelling house in the centre of the town—none daring to make him

afraid, while he there preached the word of life. I could at first only follow his example; but as there was a pretty large garden belonging to the house, with a good frontage to the street, we bought it of my brother, as a site for a chapel; and an excellent stone sanctuary was soon erected on it. I was very successful in obtaining money from our kind friends at Quebec. When finished the debt on it was small." Mr. Henry Pope commenced at three Rivers with fifteen members.

952. Daniel Hellier, who stands for Quebec, perhaps did not go there before Mr. Pope went to Three Rivers. He did not prepossess the people generally where he went. There was no numerical progress there during the year of which we write. There was, nevertheless, an increase on the whole District of not less than 277—a greater increase than in both the Upper Canada Districts. The total numerical strength of Methodism in the two Provinces, in the summer of 1823, was 6,412.

1823-24.

953. The last time the Canadian cotemporaries of Mr. Case went out of Canada to perform the duties of their Annual Conference, was to the town of Westmoreland, Oneida County, N. Y. This Session commenced July 15th, 1823, and closed on the 23rd. And when they turned their horses heads to wards their provincial home, it was to go back no more.

954. The particulars of interest to Canadians which took place at this Conference, are few and fragmentary. The heavenly-minded and eloquent Bishop George presided. Among the twelve delegates to the ensuing General Conference, to be holden the following May in the city of Baltimore, were no less than seven of more or less Canadian history—viz., Fitch Reed, Wyatt Chamberlayne, Israel Chamberlayne,

Goorge M. Densmore, Gideon Lanning, and I. B. Smith. In this list we miss the names of Case and Ryan. Indeed, the only Presiding Elder chosen was Fitch Reed, who had so soon risen to that office. The secret of this is explained by the demand that then began to be made that the Presiding Elders should be elected by the Annual Conference, and no longer chosen by the Bishop. It was thought that the existing incumbents of that office would be favorable to the continuance of the system under which they had been appointed. The measure carried; but because of a bold protest against its constitutionality, by Rev. Joshua Soule, not yet a bishop, it was suspended from going into operation, and finally the resolutions were rescinded. Had the measure carried, it would have greatly impaired the efficient control of the general superintendency.

955. If we might be permitted to anticipate, Messrs. Case and Ryan did go, but principally for other ends than to watch the Presiding Elder question. Mr. Ryan, accompanied by Rev. David Brakenridge, a Local Elder, to demand the independence of the Canadian Church; but Mr. Case, to urge what he thought would be a safe and necessary substitute for that, viz., the immediate organization of an Annual Conference for Canada.

956. The following persons were received on trial from Canada at the Westmoreland Conference, the minute on whom severally we shall furnish from the Journals of the Conference as we record their names. Received on trial:—

(1) "William Griffis, twenty-three years old, clear of debt—admitted.

(2) "Solomon Waldron, aged twenty-six, unembarrassed, single—admitted.

(3) "Jacob Poole, single, aged twenty-five, unembarrassed—admitted.

(4) "Joseph Castle, single, twenty-two, clear of debt—admitted:

(5) "William Ryerson, aged twenty-five, wife and two children, clear of debt—admitted.

(6) "Robert Corson, aged thirty, wife and four children, clear of debt—admitted.

(7) "David Wright, aged thirty, wife and three children—admitted."

957. All but one have already come under our notice, and that one is yet largely to occupy our attention, namely, the notable William Ryerson. He would not have prepossessed a casual observer very much at first sight at that period. Large, light-complexioned, rather coarse featured, with a certain looseness of make, arising from his great frame not yet being filled up. His soft, deliberate, and not very direct mode of speaking when he began, did not beget expectation of the tide of words and ideas, and the fascinating control of the attention and the feelings of his auditors which were always soon to follow. In the ardor of his then fervent piety, this orator out of the woods of Oxford, at once everywhere took the people by storm. Here, then, comes into notice a man, who, had he enjoyed the training-advantages which older countries afford; and had he been saved from many annoyances and drawbacks, he would have stood second to no pulpit orator of the present day. He possessed those feelings of strong sympathy with his subject for the time being, and the power of transferring his own realizations and emotions, whether of fear, hate, indignation, scorn, or tenderness, to his hearers, to such a degree, that for the present they were not under the control of their sober second

judgment. Illustrations of the truth of our positions will occur as we pass on our history.

958. The Stations for Mr. Case's, or the "UPPER CANADA DISTRICT," were as follow:—

"WILLIAM CASE, *Presiding Elder.*

Thames—James Jackson, William Griffis.
London—Robert Corson.
Westminster—George Ferguson, (George Sovereign.)
Long Point—Daniel Shepherdson.
Grand River Mission—Alvin Torry
Lyons' Creek—John Parker.
Niagara—Ezra Adams, William Ryerson.
Ancaster—I. B. Smith, David Culp.
Mission to the new Settlements—Thomas Demorest, (Rowley Heyland).
Yonge Street—John Ryerson, Wm. Slater."

959. After the Conference year of which we are now writing (1823–24) is passed, we might easily compile a tolerably well connected history of our principal subject—Mr. Case's operations from quarter to quarter at least—but for the present the reader must be content with scantier exhibitions of the man, or rather to see him reflected in the work he was the means of promoting. The part of that work which lay nearest his heart, was the department of *Indian Evangliza-tion.* If the reader will run his eye down the column of the Stations in Mr. Case's District, which we have arranged in geographical order, from west to east, he will find that the work among the Indians now opened was in a central position in the District. This centre, which begins to be a prominent attraction in the work, we shall contemplate first, and then consider the state of things in the several Circuits ranged round it.

960. The Missionary work will be presented in the light of such records as have come down to us. We get a pretty early glimpse of Mr. Case himself and his Indian enterprise from the following extracts of letters from him, published in the *Methodist Magazine*, New York, for November, 1823. The first bears date August 27th :—

961. "To the friends of Zion it will be a matter of joy to hear that a fine work of religion is progressing among the Indians on Grand River. Last Sabbath several of them attended our Quarterly-Meeting at Long Point, and in love-feast they spoke in an impressive manner of their late conversion, and the exercises of grace on their hearts. One of them said he had been desirous of knowing the way of peace for thirty years, but had not found it till 'lately Jesus gave him peace.' The work is prevailing in the north part of the reservation, where a few of different tribes are settled together. This we think to be a favorable circumstance, in the Providence of God, for the instruction of the other tribes. Their meetings are powerful, and some overwhelming, and it is a most affecting scene to hear these children of the forest, in their native Mohawk and Messasaugah, weeping for their sins, or giving glory to God for redemption through the Saviour. About twelve or fourteen have obtained a joyful hope; some are now under awakening; and others are coming to inquire *what these strange things mean!* Their meetings are remarkably solemn, and they vent their feelings with abundance of tears. Among the converted are men who had long drank the poisonous fire of ardent spirits from the hands of pernicious white men. They are now sober and watchful Christians, taking only 'the cup of salvation and calling on the name of the Lord.' In about four weeks I expect to visit the Indian Settlement, and will then endeavor

to give you a more particular account of the work of God among them."

962. A subsequent letter, dated October 1, from Mr. Case, states that "the work of grace is going in both extremes of the Indian Reservation, about thirty miles apart. We have twenty-four in society in one place, and four in the other, besides whites. This is extremely encouraging to Missionary Societies, and to the friends of Missions generally. It is beyond all our calculations successful. We did not *commence* this Mission *professedly* for the conversion of the Indians, (though they were had in the view and prayers of the pious), but for the benefit of the scattered white population on the Indian lands. But, blessed be the Lord, he has endowed the Mission with a mighty and melting power, the best of all riches, that of redeeming grace; and the friends of Missions are now affectionately called on to rejoice over the conversion of about thirty natives of the forest, besides near that number of the white population."

963. The first of the two extracts given above presents Mr. Case at Long Point; the letter we now furnish, from the January number of the Magazine for 1824, after the lapse of a month, shows him to be in another angle of his District, with his heart still fondly running on the amelioration of the natives. It reveals the writer and the character of the work treated of:—

"Niagara, U. C., October 7, 1823.

964. "In my letter of the 27th of August I mentioned that an awakening had taken place among the Indians on the Grand River, and promised a more particular account of the work after my next visit among them; but as brother Torry has sent you a pretty full account, a few remarks will suffice. On the 24th of September, in company with a religious friend,

we passed into the woods and arrived at the Indian dwellings about nine o'clock in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service. Soon the people, parents and children, were seen in all directions repairing to the house of prayer. When they arrived they took their seats with great solemnity, observing a profound silence till the service commenced. Having understood that they were in the habit of singing in the Mohawk I requested them to sing in their usual manner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed :

'O sa va ner Tak gwogh sni ye novgh
Ne na yonk high sweagh se,
Ne o ni a yak hi sea ny,
Sa ya ner tes hegh sm'yeh.'

'Enlighten our dark souls, till they
Thy sacred love embrace ;
Assist our minds, (by nature frail),
With thy celestial grace.'

965. "After the sermon several addressed the assembly in the Mohawk, and the meeting was concluded by prayer from one of the Indians in his native tongue. By the account which brothers Torry, Crawford, and others have given of this reformation, as well as from the steady uniform deportment of the religious since their conversion, the work of grace appears to have taken a deep impression on the minds of this people. The use of ardent spirits appears to be entirely laid aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of the shell, when they attend for their morning meetings with the regularity of their morning meals. The Indians here are very desirous of obtaining education for their children, and they

are making such efforts as their low circumstances will allow. For this purpose a school-house is commenced. A Sabbath school is now in operation where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this Mission has been attended with the Divine blessing beyond every expectation. It was not at first commenced with the professed design of converting the natives, (though they were had in view) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord, however, has been pleased to endow the Mission with abundant grace, and the friends of Missions may now renew their songs of gratitude and joy over thirty more converts among the white population.

"With esteem and affection,

"Yours in the cause of Missions,

"W. CASE."

966. We next introduce Mr. Torry, the immediate Missionary to Grand River, who gives us a picture of the wearisome journey which he, in common with his Canadian brethren, had to perform in going to, and returning from, the Conference, whose Session intervened between this and the preceding ecclesiastical year:—

967. "This journey, going and coming, could not be less than six or eight hundred miles, to be performed entirely on horseback; and no person who has never performed such a journey can form a correct opinion of the fatigue consequent upon it, especially when encumbered with the baggage we were obliged to carry. It was the heat of summer, and many long, weary days we travelled over the dusty roads, the sky seeming like brass above us, while the parched and thirsty earth reflected back the intense heat of the sun. Often would

I have to dismount and walk by the side of 'Fancy,' for such weather was unendurable by any horse, with the load she carried."

968. Such a journey would cause a serious interruption of pastoral oversight for a period far too long. Happily these long seasons of absence at Conference-time were soon to be measurably remedied, although they are not everywhere wholly extinguished to this day. But in the case of the Mission of which we write, the devoted Crawford was on the ground, and not only supplied the Missionary's lack of service to some extent, but kept him advised as to the state of the work during his absence. The following letter we present for the purpose of preserving a memorial of his valuable labors as well as for higher reasons :—

969 "During your absence to Conference I have continued to meet with our red brethren every week, giving them public discourses, as well as answering their inquiries concerning the things of God. About the first who seemed to be deeply concerned for their souls were two women. One of them had, about fourteen years ago, known the way of the Lord, and had belonged to our Society in the Alleghany. Having been a long time without the means of grace she had lost her comforts and her zeal for God, but now, being again stirred up to return to the Lord, she became useful to others of her own sex who were inquiring for the way of life. The other was a woman of good moral deportment, and of respectable standing in her nation, but of great and painful affliction. By a series of family trials she had been borne down by overwhelming sorrows. To this daughter of affliction the other woman gave religious counsel, urging that if she would give her heart to the Lord he would give comfort to her mind, as well as direct and support her in worldly troubles. She listened to these

things with much concern, and as she went to the spring for water she turned aside several times to pray. At length, under a sense of her own unworthiness and sinfulness, she sunk to the earth and was helpless for some time. When she recovered her strength she came into her house, and, calling her children around her, they all knelt down to pray. While at prayer a weight of power came on them: the daughter of fifteen cried aloud for mercy, and the mother again sunk to the floor. The daughter soon found peace and praised the Lord. While the mother was yet mourning and praying, the youngest daughter, not yet four years of age, first kneeled by her mother, praying: then coming to her sister she said, 'Onetye ragh a gwogh nos ha ragh ge hea steage? Onetye ragh a gffiogh nos ha ragh ge hea steage?' *i. e.*, 'Why don't you send for the minister? Why don't you send for the minister?' Shewing thereby a religious concern and intelligence remarkable for one of her age. The mother soon after obtained peace. She with her children are now a happy family, walking in the enjoyment of the Holy Comforter. Thus did the Lord bring these sincere inquirers to the knowledge of himself while they were alone, calling on His name.

970. "Another instance of extraordinary blessing among this people was on Sabbath, the 27th of July last, when one of our brethren came to hold a meeting with them. During singing and prayer there was much melting of heart and fervency throughout the assembly. Some trembled and wept; others sunk on the floor; and there was a great cry for mercy throughout the congregation. Some cried in Messesaugah, 'Chemenito! Kitta maugesse, chemuche nene,' &c., *i. e.*, 'Great good Spirit! I am poor and evil,' &c. Others, in Mohawk, prayed, 'O Sayaner, souahhaah sadoeyn Roewaye Jesus Christ, Tandakweanderhek.' That is, 'O Lord, the

only begotten Son, Jesus Christ, have mercy on us.' Others were encouraging the penitents to cast their burdens on the Lord. Others, again, were rejoicing over their converted friends and converted neighbours. In this manner the meeting continued throughout the day. While these exercises were going on, a little girl ran home to call her mother, who came directly over to the meeting. On entering the room where the people were praying, she was smitten with conviction, and fell down, crying for mercy. While in this distress, her husband was troubled lest his wife should die; but was happily disappointed, when, a few hours after, her sorrows were turned into joy, and she arose praising the Lord. From this time the husband set out to serve the Lord, and the next day he also found peace to his soul, as I will hereafter relate. During the day several found the Saviour's love, and retired with great peace and comfort; while others with heavy hearts wept and prayed as they returned comfortless to their habitations. The next day I visited them, when they welcomed me with much affection, declaring what peace and happiness they felt since their late conversion. A number soon came together, among whom was the Indian who, the day before, was so concerned for his wife. His convictions for sin appeared deep, and his mind was in much distress. We joined in prayer for him: when I had closed, an Indian woman prayed in Mohawk. While she was, with great earnestness, presenting to the Lord the case of this broken-hearted sinner, the Lord set his soul at liberty. Himself and family have since appeared much devoted to the service of the Lord. The next morning, assisted by an interpreter, I again preached to the Indians. After the meeting, observing a man leaning over the fence weeping, I invited him to a neighboring thicket, where I sung and prayed with him. I then called on him to

pray; he began, but cried aloud for mercy with much contrition of spirit:—but his tone was soon changed from prayer to praise. The work is spreading into a number of families. Sometimes the parents, sometimes the children, are first brought under concern. Without delay they fly to God by prayer, and generally they do not long mourn before their souls are set at liberty. The change which has taken place among these people appears very great, and, I doubt not, will do honor to the cause of religion, and thereby glorify God, who has promised to give the Gentiles for the inheritance of his Son.

"SETH CRAWFORD.

"Grand River, Sept. 1823."

971. While God was thus taking care for the sheep in the wilderness, the under-shepherd was improving the period of his enforced absence in acts of filial piety, and providing, at great sacrifices, for the enriching of his heart and mind with Biblical and Theological knowledge. Let the young ministers of the present day, who sometimes complain of their want of advantages, ponder the following account of difficulties surmounted. This simple narrative will recall to several watchmen yet lingering on the walls, their shifts in procuring, in preserving, and in perusing books. Mr. Torry resumes:—

972. "At the Conference, I found an agent for *Dr. Clarke's Commentaries*—Rev. C. Giles. They had just found their way into this country, and of course were prized very highly—but Bro. Giles let ministers have them at reduced rates; *sixty dollars* being the price as reduced. They were in pamphlet form, unbound, and about the thickness of a spelling-book. As I had only one hundred dollars a year, and half of that went to support my mother, I could only pay him

fifteen to twenty dollars at a time, which I did every year till paid for. I had them packed and sent on to Canada.

973. "After a long and fatiguing journey for man and beast, I reached the Nigara waters. Here I found my box, which I took across, with the expense of *four dollars duties!* I had a tin-box made in the form of a cylinder, with a cover fitting so closely that no water could get in. I then rolled up one of my pamphlets and slipped it in there, packed away in my valise. By improving every leisure hour, I could read one through by the time I came round to my starting-point, when I would take another. In this way I first read *Clarke's Commentaries.*

974. "Our Indian brethren expressed great joy on my return. One Indian, on hearing that I was again stationed among them, said, 'Oh, I so happy—I jump up!' In passing around my extensive Mission, I found the spirit of awakening had got hold of the Indians for thirty miles from our Mission-house, and that Indians here and there, on hearing what was going on among the Mohawks, were anxious I should preach to them."

975. Our space will not admit of the many more interesting details for which he have materials; but we hasten to say that, as the result of the year's labors, one hundred members were returned in fellowship with the Church. Sixty-four of these were whites, making an advance of thirty-four on last year, and thirty-six Indians.

976. The returns for the Thames Circuit, under the pastoral care of Messrs. Jackson and Griffis, at the end of the year exhibit also twenty Indians. These were partly the fruits of our labors and of the brethren in the States, being Wyandotts, who had come over from Ohio, and settled under the protection of the British Government at Amherstburg.

The increase among the whites on that Circuit for the year was twenty-seven, making a total increase of forty-seven, and a total membership of 321.

977. Westminster, despite the untiring labors of such a man as Ferguson, reports a decrease of 175—but then we must remember a new Circuit was dismembered from it, which returned at the close of the year no less than 255. His colleague, a Presiding Elder's employee, married, but young, strong, large, and healthy. He had a good mind and education, a noble soul, but a cadence of voice hard to manage. This was George Sovereign, who will come into view in a future volume.

978. That new organization was the London Circuit, which was placed in the hands of the laborious Robert Corson, whose acquaintance with the ground the preceding year peculiarly qualified him for this pioneering enterprise. He soon made his Circuit to include Oxford, Zorra, Nisouri, London, and Lobo, with one appointment in Westminster, carrying comfort to such families as the Websters, Warners, Willises, and others, and returned in one year 255 members.

979. The Rev. D. Shepherdson is appointed this year once more to the Long Point Circuit, where he would be welcomed by his old friends. But, from some cause unexplained, there was a decrease on the year of no less than sixty-nine. That universal stop-gap, Thomas Harmon, travelled with Mr. Shepherdson.

980. We have gleaned no particulars worthy of record of John Parker and Lyons' Creek, save that he left the impression of his being a decent, respectable, worthy man. There was a decrease, however, of seven. Mr. Parker had acquired a dislike to the country, so was not likely to succeed very

much. He returned to the United States at the end of the year, never to come back to Canada, and not long after located.

981. Niagara resounded with the fame of Ezra Adams' fervor and piety, and of the eloquence and zeal of William Ryerson. They had a nett increase of eleven. Had Mr. Ryerson achieved no more during the year than of admitting to Society, in the town of St. Catherines, though then with strong misgivings, a young man of eighteen or nineteen, yet so small, dark, and unpromising, as to make him appear the merest lad,—Henry Wilkinson,—who soon began to assert his manhood and his worth, and never stopped till he reached the Presidential Chair of the Conference, his would have been a good year's labor. Towards the close of this Conference year, the writer thrice heard Mr. Ryerson in the York pulpit, in which town his visit created a great sensation. Volubility and pathos were then the attributes the most observable in him.

982. Ancaster, singularly enough, with two such matured men as I. B. Smith and David Culp, went down in numbers no less than eighty-two. Mr. Smith's health declined towards the latter half of the year; and in April a young man was called out for the last quarter of the year to supply his place, of Tetonic blood and Menonite education, brought up and converted in the Thames country, at the age of twenty. He was of serious—almost ascetical piety and uprightness of character, with natural gifts, which made him, in the issue, one of the soundest and most fruitful preachers among all Case's contemporaries. Of a constitution so wiry and enduring that he has held on, without great appearances of age, to our own time. For although nominally a "superannuate," he is at this writing performing the duties of an effective preacher on the Walsingham Circuit. That young

man was Joseph Messmore, then twenty-six years of age, some of whose first ministrations were of great profit to the then enquiring mind of the writer of these memorials.

983. Towards the close of this Conference year, in the month of June, a large "Circuit Meeting,"—(as Mr. John Ryerson delicately phrased it, in an announcement for it in the York pulpit, some weeks before it was to take place, chary of the opprobrious word "Camp-meeting," which might have awakened the sneer of outsiders, while his coinage would be intelligible to the initiated,)—was held within the bounds of this Circuit, on or near the ground rendered famous by the first Indian conversions. Thither the Indian converts repaired, to whom it was a season of great refreshing, while the intensity of their devotions greatly quickened the white worshippers, who came from fifty miles around in all directions.

984. A Durham boat-load of the more ardent from Yonge Street and York, went out of Toronto Bay, singing such strains as—

"When I set out for glory,
I left the world behind;
Determined for a city
That's out of sight and mind.
And to glory I will go," &c.

Or the refrain—

"Ho! every one that thirsts,
Come ye to the waters;
Freely drink and quench your thirst,
With Zion's sons and daughters."

985. The writer was a poor lad, whose condition and yearnings were unknown; in a state of alternating religious desire, awakened by reading a religious tract the Sunday before. With what intense interest, therefore, did he watch the *rendezvous* of the Cummners, and Lackeys, and Graftons,

and Snyders, and Bonds, from Yonge Street; along with the Patricks, and Stoyles, and Notts, and Crawfords, of York; also with such young men as Sigston, Devlin, Irwin, Van Allen, and Russel, on the beach, the afternoon of the day on the evening of which they set sail!

986. The "New Settlements" were supplied by a member of the Conference, well known to the reader—Mr. Demorest—married this year to a woman of rare appearance and powers of mind; and a young man provided by the Presiding Elder, who even then preached with a *power* which is seldom equalled.

987. Within a few miles of St. Catherines, on the Niagara road, may be seen the corner of a block, embracing an acre of land, once divided from the farm to which it originally belonged, and to which it has now reverted. At the period of which we write, it included a potato-garden, with a few fruit trees and garden shrubs and vegetables. On it stood a humble cottage, in which lived an old Irish widow, who had "the good-will" of it so long as she lived. She was the mother of twin sons, then probably twenty-five years of age, so much alike that one might easily have passed for the other—both very short-sighted.

988. From humble circumstances, they had so far educated and raised themselves, in their native north of Ireland, as to be qualified for school-teachers in this country, to which they had come and brought their aged mother sometime before. Their zeal and gifts soon led the authorities of the church to take notice of them. Edward was still laboring in a local sphere, though we shall have soon to sing the "Faithful Sentinel" over his grave in a Circuit distant from his mother's cottage. Rowley, always the more advanced of the

two, is the colleague of Mr. Demorest, in the "New Settlements."

989. Had Rowley Heyland fully known and cultivated his powers, he might have stood in the very front rank of preachers, for he had every element of one of the most effective. Vigorous intellectual faculties; a warm, sympathizing soul, which easily kindled with his theme; a clear, strong, and agreeable voice; ready command of good language; just and impressive views of theology; some learning and general knowledge to begin with; and, above all, *unction*,—a subduing, divine power, which often fell suddenly on him and the people overwhelmingly. All these combined, made him *eloquent* in the only true sense of that word, viz., the power of persuading sinners to flee from the wrath to come.

990. Had he never come in possession of an acre of land, or a stick of property, and have given himself to study, prayer, and preaching, the trail of his itinerant journeys would have been marked with the glory of salvation. Even at that early day he preached his hearers into a state of salvation. This was gloriously verified by one seeking, boyish heart, on hearing Heyland for the first time, about the close of this Conference year, in the York pulpit.

991. We must leave the rest concerning this Mission to be told by its Superintendent, in a letter to the Missionary authorities. We extract what is pertinent to our object. Mr. Demorest observes:—

992. "On my arrival at this Station, the 19th August, I met with Brother R. Heyland, a young preacher who had been sent on to my help by the Presiding Elder. Immediately we proceeded to an enlargement of the Circuit, by extending our route into the new Townships of Nassigawa, Eramosa, and Caledon. We soon found it necessary to add

twelve appointments to the Circuit, in order to supply the settlements with preaching. This addition increases the number of preaching places to thirty, which each of us attends once in four weeks, thereby affording an opportunity to the inhabitants of ten Townships to hear preaching once in two weeks. In a Circuit of three hundred miles, through new and incomplete settlements, it cannot be expected that we should have in every place large congregations. At one appointment our congregation is made up of two families, seven in number, and to reach them we ride a considerable distance. But these are all who are found in this part of the township; and these few being very desirous of the means of grace, and more families being expected soon to increase the settlement, we do not consider our visits to these solitary families to be entirely lost. To be sure it is not so agreeable to ride ten or fifteen miles to visit a few, as we do to visit some English families in Albion. But when, on our arrival, we witness the joy and friendship of the people and their eagerness to hear the word preached, we are recompensed for our toil. Here females have travelled to preaching three or four miles on foot, through the woods, bearing young children in their arms; so desirous are they of attending the means of grace.

993. "In Caledon we have three congregations; two of Scotch, and one of German, neither of whom are supplied by Ministers of their own persuasion. The *Highland* congregation consists of about nine families. They speak the Gaelic, understanding the English but imperfectly. Yet they attend our meetings regularly, having been in the habit of constantly attending public worship in their own country. Custom will render English preaching more and more familiar, and we hope these honest, destitute strangers in a foreign land, may receive

the friendly offers of the Saviour, whom we endeavour to recommend to them in terms as plain and familiar as possible.

994. "The *Lowland* congregation consists of about ten families. These understand the English, and are remarkable not only for their careful observance of the Lord's day, and a strict attendance on the hour of preaching; but also for memorising the substance of the sermon, and then repeating it to their families and friends on their return home. A practice this, to which they are said to have been accustomed in their native country. A circumstance in confirmation of of the above I had lately an occasion to remark: I called at the door of a cabin, and said to the woman, *Do you attend the preaching to-day?* 'No, Sir,' said she, 'my husband is gone from home, and I can't leave my children. But when I can't attend, my neighbour is so kind as to relate to me the substance of the sermon on his return from the preaching.' The preacher in addressing such a people is not a little encouraged in his labours, being assured that his instructions will not be forgotten by his hearers, on their leaving the place of worship. After their meetings on the Sabbath, their children are regularly instructed in a Sabbath School.

995. "Beside our regular tours, we have reached out to a settlement about twelve miles from any other inhabitants. This is in the township of Woolwich, on the falls of the *Grand River*. Four years ago, four families from the city of London commenced this settlement. It now consists of ten families. In this place they never heard a sermon till my visit on the 17th of December last, and such is the difficulty of the road from this part of the country, that our visits here cannot be very frequent. I was hospitably entertained by the principal inhabitants, who expressed a wish that we would visit them when convenient. The preacher now, extending

his labours between this and Brother Torry's Mission, (Edmund Stoney,) will more conveniently visit this settlement, the road being better from that part of the country." There is reference in this last sentence to a new Circuit then being formed, of which we must inform the reader before we dismiss this District.

996. Yonge Street this year (1823–24) has a very able supply in the person of two bachelors, who thenceforth became very ardent friends. The younger one, who was in charge, was the more ardent and eloquent of the two; the other was the more theological and self-possessed. These were John Ryerson and William Slater. They supplied Toronto, each once a month; and the two Ancaster preachers the same. This supplied the place every Sabbath. There were some omissions which were supplied by Messrs. Youmans, Flummerfelt, and Bosfield, whom the people heard with great satisfaction. The returns were made for the town, separate from the two country Circuits indicated. Mr. Ryerson, we know, had the administration of discipline in the York Society, into which he graciously admitted the writer, in the month of June, 1824. The return of thirty-one members we can verify, as we can remember going over all their names, every one of which we knew, with a friend that autumn, and settling it in our own minds at about thirty. Yonge Street stood at three hundred and thirty.

997. The newly organized Circuit, referred to in the communication from Mr. Demorest, was referred to the next Conference by the name of "Dumfries," with a membership of 120. This pioneering work had been performed by Edmund Stoney, already several times mentioned, a married man, who had been called out by the Presiding Elder, a native of Newport, county of Tipperary, Ireland, born in the

year 1790, and who, consequently, was thirty-three years of age at the date of which we write. In the twenty second year of his age he was converted to God by the instrumentality of that eminent servant of Christ, Gideon Ousley. Soon after his conversion he labored usefully for souls as a leader and exhorter. In 1818 he came to Canada, and began, almost immediately, to labor successfully as a local preacher. For some time before our present date he had resided in the Dutcher Settlement, Burford, and had been very useful among the Indians.

998. Mr. S. was short of stature, compact, and heavy. His hair and complexion were dark, his face round and full. with considerable powers of endurance. His abilities, beyond exhortation, were not great; but piety, prudence, punctuality and zeal made up for other defects, and rendered him very useful. His neat, clerical appearance, went a great way to make him respectable and influential. He might have passed, in appearance, for a respectable member of the Irish Conference.

999. He operated this year, in some measure, under the direction of the venerable Thomas Whitehead, who lived adjacent to the new Circuit, and supplied it with the Sacraments. Mr. Corson says it included parts of Flamboro' West, and Ancaster, Dumfries (from which it was named,) Waterloo, Sheffield, and one appointment among the Indians, six miles above Brantford

1000. Before dismissing the District we hear once more from its Presiding Elder, Mr. Case, writing the body of his letter from home at Mr. Gage's, in Saltfleet, and supplying a postscript, a day later, at Niagara, the extreme eastern angle of his District. This brings down our knowledge of his whereabouts and occupations till the 17th and 18th of March,

1824. Soon after this, no doubt, he would start for the General Conference, which held its Session early in May. His communication embodies a letter from Mr. Crawford at the Grand River, in which that faithful friend of the Indians speaks of the opening and success of both day and Sunday schools; after which he gives the following particulars of a new outbreak of the spirit of revival, and of the incipient efforts of one who was afterwards to be so useful to his nation.

1001. "The spirit of awakening and reviving among our Indian friends had seemed, for a season, to abate, which occasioned some fears that some of them might return to their former sinful ways. I mentioned my fears to brother Torry. He said, 'Visit them from house to house,—instructing and praying with them.' I did so immediately, and found the Spirit of the Lord with us. From this time the work revived afresh, both among the adult converts and their children. One afternoon a lad came to me, saying, 'Will you go to our house? My sister is very bad; they prayed much for her today, but she is no better.' On coming to the place I found her sitting very sorrowful. I asked her if she was sick, she said not, but, pointing to her heart, said mournfully, 'Yogh tagh yo ya ne re gant ho,' which is—that her heart was not good, and she felt in trouble. After encouraging her to look to the Lord, we kneeled in prayer. When I concluded she began praying with much contrition. But her mourning was soon turned into joy, and she shouted and praised the Lord for the comfort and peace she had received. This wrought on the mind of her young brother of nine years, who fell on his knees and prayed aloud for mercy. Such a season of blessing we shall long remember. Perceiving that the good work was reviving again among us, the shell was blown for a general meeting. Numbers collected; several prayed with fervor

and faith; several awakenings took place from this time. At the next meeting one soul was set at liberty. Brother Torry's visit the ensuing Sabbath was made a great blessing—the word was with power, and the brethren were strengthened, and praised the Lord for his mercy and love.

1002. "We are not a little encouraged that one of the Indian youths, a Chippeway, begins to exercise his gifts profitably. Peter (for that is his name) lately opened the meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended. Among others who were awakened at this time was a lad of eleven years, who began to tremble and weep, and kneeled by his mother for her prayers. The mother was much rejoiced, (for Indian mothers feel for the welfare of their children) and she prayed for the blessing of God's mercy on her penitent son. The next morning the mother said, 'What were your feelings last evening, my son?' 'In the meeting,' said he, 'I was standing up, looking on when the people were praying. At first I thought them foolish. Then, again, may be they are getting ready to die—I am not ready—I have sinned against the Lord—I am wicked. Then I began to tremble and came to my mother for her prayers.' Several children have found peace; others are seeking. Considerable anxiety is manifest in the deportment of the children, and they are often seen retiring to the thickets for prayer and praise.

"SETH CRAWFORD."

1003. "A few weeks after the commencement of the school I called to visit them. The parents and children being present, I spoke to them by an interpreter on several subjects necessary to be attended to for their worldly comfort as well as for their future welfare. In concluding I directed the interpreter to inform the Chief that we had been much

obliged in the grant of his house for the use of the school and meetings, and that we thanked him for his kind indulgence. He replied that he was fully paid for what he had done: he had prayed for two years for religion to take place among them. The Lord had answered prayer, and blessed the people with the gift of his Spirit. 'I have told our people,' said he, 'that they must set good example for their children, and learn them to read, pray, and work, for it is a great sin to bring up their children in idleness.' He said he was glad we had come among them, and believed the Lord had sent us to help them. He hoped we would continue to preach to them, and teach their children to read.

1004. "At the opening of the spring this noble Chief will need his house again, but he will not require it till the new building shall be completed. A house is now building for the double purpose of meetings and school, and subscriptions are opened for defraying the expense; and from the spirit of liberality already manifested, we hope to see it completed by the first of June. While I am writing, little Mary is making a collection in her father's house. She brings four dollars to me, saying, 'This is to help build the school house for the Indian children.' We anticipate much delight in seeing these people provided with a place of worship which may contain all who may be likely to attend the preaching. The same room will serve for the school, where we hope the youth from year to year may learn to read the Bible, showing them the comfort and happiness to be found in this world and in that which is to come.

"Niagara, March 13, 1824.

1005. "P. S. In the Report of Rev. J. B. Finley (See *Methodist Magazine* for 1822, p. 29,) of the Sandusky Mission, dated November, 1821, mention is made of the Wyandott

Indians in Canada. These Indians reside on the River Canara, near Fort Malden. We have to communicate the pleasing intelligence that a gracious work is now going on among that people, which seems to promise a great reformation among them. It appears to have commenced among a few individuals, by means of reports from Sandusky. Some young men had been to school there, and returning to their friends with accounts of the great changes wrought at Sandusky, it occasioned serious reflections. About Christmas, Brother Finley and some Indian brethren came on from that station to hold a Quarterly-Meeting at Detroit. While Bro. Finley proceeded on to Detroit, Between-the-logs and Mononque crossed the river, and declared to the Indians at Canara what great grace was bestowed on the people at Sandusky, and assuring them that they might obtain the same blessing, and that Jesus Christ was now ready to bless and save them. The sparks which had been kindling now burst into a flame. They began to tremble, weep, and pray; meetings were almost incessant, and in a few days about twelve were brought to experience a saving change. Brother Finley afterwards made them a visit and made arrangements to have them formed into Society. When I was there about the 10th of February, the Society consisted of about twenty, and others were under concern. Brothers Jackson and Griffis preach to them steadily, and are much delighted with their Indian Society. The change which has taken place with these Indians is manifestly great. Among the converts is an excellent interpreter, whose whole soul is filled with desire and concern for the salvation of his brethren. Another of some consequence, particularly in his feelings, is among the converts. The following relation will show the change which has taken place in his feelings and views. The news

had scarcely reached Detroit of the conversions at Canara, when this once consequential native of the forest appeared at a love-feast at the Council House. He at length found the Saviour of the Gentiles, and among other things observed, 'Once me great man—Big—Captain—I: But all gone now.'"

1006. We are now entering on the last year of Mr. Ryan's eventful Presiding Eldership. The times were, in some measure, evil; and with increasing years, though with unabated energy, he was not increasing in wisdom—and certainly, he was not becoming less ambitious. There were two questions of an agitating tendency now beginning to be mooted, to both of which—to further his ulterior ends—he lent himself. These were—*First*, a demand on the part of a number of local preachers, in behalf of their order, for a seat, under certain regulations, in the Annual Conference at least; *Secondly*, independence of the American General Conference. The first of these he countenanced, not, we imagine, that he preferred it, but because it was helpful to the second object—*independence*. With the latter, he hoped to be at the head of the Canadian connexion. The scheme he had in view was in several respects very dissimilar to the one with which, in the long-run, he had to fall in. We have no evidence that his scheme included either a lay delegation or an annual presidency. We shall not, however, stop to prove, or illustrate, either the one or the other of our positions, as this will be done by the current of events we record. The appointments for his District for the year 1823–24, were as follow,—that is to say, by re-arranging their order, and supplying in parenthesis the names of those provided by the Presiding Elder, to supply the vacancies in the printed list of Conference appointments:—

"BAY OF QUINTE DISTRICT.

HENRY RYAN, *Presiding Elder.*

Smith's Creek,—Samuel Belton, Joseph Atwood.
Hallowell,—Philander Smith, David Wright.
Belleville,—Jacob Poole.
Bay of Quinte and Kingston, } Wyatt Chamberlayne, (David Brakenridge, jun.)
Augusta,—Thomas Madden, Joseph Castle.
Cornwall,—W. H. Williams, (John Black.)
Ottawa,—Kennard McK. Smith.
Rideau,—Ezra Healy, Charles Wood.
Perth and New Settlements, } Franklin Metcalf, Solomon Waldron.

1007. Mr. Belton remains a second year at Smith's Creek, and a young man, already introduced under a previous year, from the United States. This was Joseph Atwood, who had labored one year on a Circuit in his own country. His age was not given; and, though single, we suspect he was over thirty. He was tall, slender, graceful, delicate looking, and bald-headed. We heard him relate his experience one year after this, and the purport of it was, that his mind had felt very little interest in religion till comparatively late in life; and that before his conversion, he had never read a chapter in the Bible. He seems, however, to have well improved his time from that event till his coming to this Province. He was a correct and pleasing speaker, well informed in theology; an easy, natural, and exhaustive sermoniser, methodical, and easy to be remembered. In these respects he resembled Mr. Metcalf. His sermons were usually on a particular topic, well prepared, and repeated often, which he seemed capable of doing word for word. His smiling face, brilliant eyes,

cordial manners, and a certain amount of quiet, pions humor, almost in some cases amounting to drollery, joined to his childlike simplicity and powers of song, made his company and conversation fascinating and much desired. Both the old settlers "on the front," and the European new settlers in the woods of Cavan and Monaghan, equally loved Joseph Atwood. It was then a hard Circuit for a delicate man like him, extending on the front from the township of Whitby to the Carrying-Place; and in the rear, from where Omemee now is to Percy. He and his colleague counted an increase of thirty-one.

1008. Nothing of a very noticeable character occurred at Hallowell under Messrs. P. Smith and Wright. Though both were favorites with the people, there was rather a decrease than an increase in numbers. The young American, Anson Green, already menttoned in connection with this Circuit, was very active in labor through this year, often taking the appointments of the Circuit preachers; and so much improved in gifts, that at the recommendation of the authorities he appeared at the next meeting of the Conference, which met at the close of that year in Hallowell, well mounted and equipped, to take a Circuit, though not then taken on trial. The presence of this observant and capable young man, who assisted the Secretary of the Conference, will enable us to do a justice to the proceedings of that eventful Session which otherwise we should not have been able to do.

1009. Belleville, under the un-demonstrative Jacob Poole, had a nett increase of twenty-one. He was regarded as a very good preacher; was on visiting terms with the Anglican clergyman of the town, the Rev. Mr. Campbell; and found the partner of his future life, in the person of a fair orphan daughter of Sidney township.

1010. The Bay of Quinte, which now again was made to include Kingston, had but one preacher connected with the Conference—the Rev. Wyatt Chamberlayne. Another was provided by Mr. Ryan—a man after his own heart—in the person of David Brackenridge, jun., a son of the celebrity of that name. Mr. B. was married, but was comparatively young. He was well informed on general matters, and possessed very clever natural abilities, having much of his father's type of mind—shrewd, sarcastic, sometimes overbearing. He had been a local preacher long enough to become eligible for deacon's orders, according to the custom of that time, and was "elected," and, we suppose, ordained, at the preceding Conference. This was sought, no doubt, to increase his availability for a Circuit.

1011. But, alas! this was a year of turmoil for the Circuit. Mr. Chamberlayne and the Elder differed in their views of the questions at issue in the Church. Moreover, Ryan had been left out of the delegation to the General Conference: Chamberlayne had been honored by his brethren by an election to that forthcoming assembly. This was a cause of jealousy in the mind of the former. On which account, the Elder arraigned his subordinate on certain pretended charges, on the 10th of April, on the eve of his going to the General Conference, and found a Committee sufficiently subservient to suspend him. Nevertheless, Mr. C. treated his Elder's action as illegal and null, and went on with his work, and, in due time, proceeded to Baltimore; and the ensuing Annual Conference seems to have sustained him. In the meantime, there was trouble enough.

1012. The turmoil that ensued is best set forth by the narrative of the young preacher brought by the Presiding Elder to displace Mr. Chamberlayne. These are events over which,

for the honor of religion, we would gladly draw a veil; nevertheless, after mature reflection, we have concluded that the interests of historic truthfulness—aye, of religion itself, are best consulted by telling the unvarnished tale. They present an odd combination of Christian heroism and human infirmity.

1012. Mr. Waldron, the person referred to, was brought all the way from Perth, and thus narrates the events of that stormy part of this Conference year:—"In May, Mr. Ryan took me to Kingston, to fill Mr. Chamberlayne's appointments, while he attended to the General Conference. We took the back road, through Pittsburgh, amidst the rocks and mud. Not far from Whitefish Lake, the king-bolt of his old waggon broke. We had recourse to the old tomahawk, and a wooden bolt was soon substituted; when he mounted my poney, and I took charge of "Old Dick" and his waggon. We had not proceeded far when the wooden bolt twisted and gave way in the midst of a desperate mud hole. It was now getting dark. J. Richardson accompanied us. Both he and Ryan were unwell. I proposed to them that they should proceed on horseback, and I would do the best I could. Under these circumstances it was not easy to decide which was the greater trial —for me to be left amid wolves and bears, no fireworks with me, and no companion but "Old Dick;" or for them thus to leave me behind. When alone, I went to work, tomahawk in hand, and finally succeeded in twisting a strong withe, bound the bolster firmly to the axletree, hitched up, and was once more under way. Dark as Egypt, and roads all but impassable, but patient Dick was not altogether unacquainted with it. Late in the night I descried a light ahead; and presently, came up with my companions, in a log-cabin, awaiting my arrival. Here we spent the remainder of the night. The

good woman divided the bed. The two sick men had the feather bed on the cords; to me, she gave the straw one, on the floor, and after stripping off, not my coat of *mail*, but of *mud*. I slept soundly until day. Not so my companions, what with few feathers, tight cords, and the force of gravitation, there was great distress among their muscles. Our kind hostess took the chair and presided, while her three babes lay at her feet, our horses being tied without.

1014. "As I had to preach in the city, I asked Mr. R. if he had any advice to give me, who answered gruffly, 'Take your God with you, and go at them.' "The good Lord owned his word, and souls were converted even in Kingston.

1015. "On this Circuit I had no small trial: Ryan and Chamberlayne were at loggerheads; and Ryan instructed me to fill C.'s appointments until Conference. Meanwhile Chamberlayne returned from General Conference, and informed me that the Conference had appointed him in charge of that Circuit, and if I persisted he would bring a charge against me at the next Conference. I was informed C. had been suspended until Conference, when his case was to be determined. C. said R. was guilty of mal-administration—that his trial was illegal, and consequently void. David Brakenridge was the junior on the Circuit, who said I was bound to obey Mr. R., my senior in office. After a fair trial, I found that God's people were becoming divided, and caught the spirit of contention. If C. got first into the pulpit, he preached; and the people urged me to preach in the yard: this could not do. Brakenridge said, 'You take my appointments, and I will cope with Chamberlayne.' I did so, and had peace, while they two went on contending." Will any one be surprised that there was no increase?

1016. *Augusta*, under the able and judicious Madden, and the popular and promising Joseph Castle, despite the oppositional proceedings of which their Circuit was made the theatre during the last quarter of the year, fomented by one who ought to have set the example of conservatism and peace, seems to have enjoyed a good measure of prosperity. It received the unusual increase of sixty-one members.

1017. The "Local Preachers' Conference" of 1823, had decided that their next meeting should be held "at Elizabethtown, in the Augusta Circuit." The time was always fixed by the Presiding Elder, to suit his own convenience, in journeying around his District. Of the time and business of this Session of the District Conference for 1824, we have no account in the old Minute Book, usually so carefully kept by Mr. Samuel Heck, its usual Secretary. All the entry we find for this year is as follows :—

"1824.

"This book not being at the Conference for the present year, the proceedings on that account, have not been entered; but shall be when they come to hand.

SAMUEL HECK."

1018. From this we infer that Mr. Heck, forseeing the irregular and doubtful character of the forthcoming meeting, with his usual wisdom and cautiousness, remained away, and detained his book. A pro-tempore Secretary was appointed in the person of James Richardson, to take down the proceedings, who promised to forward them to Mr. Heck. They were probably never forwarded, and have never been entered. The ordinary meeting of the local preachers appears to have assumed the proportions and character of a convention, as we learn that much of the business it undertook to perform was altogether of an extraordinary character.

1019. Although we cannot fix upon its precise date, it is morally certain that it took place between the General Conference in May, and the first session of the Annual Conference in Hallowell, in the month of August. The Rev. John Black, who mentions his receiving license there, says, "I think it was the month of June." This is also the recollection of the Rev. Dr. Richardson, then a local preacher, who acted as Secretary for that year. The character and object of the extraordinary part of the business of this meeting may be gathered from the following statement from the pen of the Rev. Dr. Green, who was cotemporary with these events:—

1020. "In constituting the General Conference of 1824, both Mr. Ryan and Mr. Case were left out of the delegation, and Messrs. Wyatt, Chamberlayne, and I. B. Smith were elected. This so incensed Mr. Ryan that he collected money of the people and took David Brakenridge, senr., Esq., a local preacher of Augusta, with him to the Conference in Baltimore, when they demanded, on the part of the Canada Societies, a separation from the Methodist Episcopal Church in the United States." Being irregularly appointed, they could not be heard in that body at all, "but the Conference agreed to an Annual Conference in Canada, though not to a formal separation from the Church of that country. Messrs. Ryan and Brakenridge hastened back to Canada, called together the local preachers of Mr. Ryan's District in Elizabethtown, and passed resolutions providing for a forced separation, and agreed that these resolutions should be laid before the Quarterly Meetings of the Lower District, and that if they passed in the Bay of Quinte Circuit, and those Circuits east of it, the resolutions should become law; and a new Canadian Church should be immediately formed."

1021. The action taken by the local preachers, under the

instigation of Mr. Ryan, according to the recollection of the Secretary, who still survives, was to this effect:—Resolutions were passed, affirming the right of the Canada Methodists to manage their own affairs—declaring themselves independent of the American General Conference—and requesting the travelling preachers in the Province, who they thought only wanted this pretext to justify their not operating with the General Conference, to endorse their proceedings, and to take the management of the work in the country. In the event of the itinerant ministers refusing to co-operate, the local preachers resolved to assume command, and to provide for supplying the Circuits. No changes in the polity of the church were then proposed, much less those which Mr. Ryan and his associates in secession afterwards adopted. These resolutions were carefully engrossed, and copied out by Joseph Castle, who acted as Mr. Ryan's private secretary.

1022. It is a relief to turn away from the scenes of agitation referred to above, to contemplate the glorious impulse given to the work of God in the *Cornwall* Circuit during the year 1823–24, of which we write. The tolerable number of 172 members had been reported for this Circuit at the close of the preceding year, though this was a reduction of one-half on those made by Mr. Peale three years before. The Circuit was regarded as in a very declining state at the beginning of the year. The finances were so unsatisfactory, that although only one preacher was sent where two had been sometimes employed before, and he an unmarried man, the writer was informed by the old people ten years afterwards, that it was a matter of serious deliberation between the official members and the Presiding Elder at his first Quarterly visit, at the old Matilda meeting-house, whether it would not be better to withdraw the preacher altogether. These delib-

erations seemed to arouse the spirit of Mr. Ryan, and to touch the heart of Mr. Williams, the newly-appointed preacher, then very much devoted to God.

1023. Before the sermon was ended on Sunday morning, many were cut to the heart, and a mighty cry of penitents went up to God. Before sunset many of them arose rejoicing in the great salvation. The Presiding Elder soon went on his way, but the spirit of revival followed Mr. W. all over the Circuit. The revival was characterized by power and very unusual phenomena. Strong convictions—agonizing struggles—sudden deliverances, and triumphant shouts of victory, marked it almost everywhere. The subjects of the work, who had proved its reality by long years of active and steadfast piety, said that they were seized with pain, as if pierced with sharp instruments, and in this agony became unconscious of time and place, till after hours of wrestling they were suddenly filled with all joy and peace in believing. Perhaps the strong emotional temperament of those Dutch-Canadians may have had something to do with the external attributes of the work as well as the sovereign mind of that Spirit who worketh all things according to the council of His own will in the diversity of His manifestations.

1024. The work so swiftly and widely extended, as to require an additional laborer to overtake it. Happily there was one in the vicinity adapted to aid in carrying it on. This was no other than the handsome, genteel, amiable, and honorable, but quaintly original, John Black, who has left a pretty full account of himself, and whom we are anxious to make speak as fully for himself, in his own peculiar style, as our limits will possibly allow. Mr. Black thus speaks of himself in the third person :—

1025. "John Black was born in the town of Gorey, county

of Wexford, Ireland, on the 18th of September, 1790. The rebellion of '98 took place when he was a small boy, but of which he retained a lively recollection till old age. Young Jonh Black was educated in the doctrines of the Church of England; but by keeping company with vicious people, he learned to call the Methodists by ill names, and to hold them in great contempt. Providentially led one evening to hear a Methodist preacher, his prejudice gave way. In after years, sickness laid him low,—thoughts of eternity increased his former convictions,—vows were then made,—he called on God for help, and help came. On regaining his strength he occasionally travelled many a mile to sit under the ministry of Wesleyan Ministers. Whilst a mourner in Zion, he attended a prayer-meeting near Gorey, and there and then he obtained the long-sought blessing.

1026. "He was very happy in his first love. His conversion took place in 1813. Soon after, the Rev. Andrew Taylor, then a popular and useful minister, took J. B. and others into Society. About this time a great revival took place, and extended through parts of the counties of Wexford and Wicklow. Several young converts showed signs of talent. Among these he could not forget the names of Fossey Tackaberry, J. S. Wilson, Jacob and George Poole, &c., &c.

1027. "In the year 1819, some of his relatives and neighbors emigrated to Canada. He was much attached to his native land—lived on a farm—and for farming he always had a great regard. But 'circumstances alter cases;' and when Napoleon I. had to lodge on the Island of St. Helena, a great change took place in the payment of rent in Ireland.

1028. "John at this time had the charge of a Class among the Methodists, and did something occasionally as an exhorter, yet a spirit of worldly-mindedness gained upon him. He lost

in some degree his good feelings. This decline in piety became a source of pain to him in after days.

1029. "On the 25th of March, 1820, he received a letter from his brother-in-law, Rowland Hughs, written in 'Pettete Nation, Papeneau's Seigniory, Lower Canada.' The consequence was, he made arrangements to cross the Atlantic; and on the 1st of May, 1820, he sailed from Dublin, bound for Quebec. On board the ship, he met with some pious people from the counties of Cavan and Monaghan. With these he endeavored to improve precious time.

1030. "After a long voyage, he arrived in Quebec, and on the first Sabbath heard, with much benefit, the Rev. Robt. Lusher preach. On the next, in the City of Montreal, he heard the Rev. J. Hick. Those able Wesleyan Missionaries, with others of the same denomination, were then occupying important stations in Canada.

1031. "He travelled up the banks of the Ottawa River, in order to visit his relations in the Petite Nation. Found them in the 'bush'—weather hot—flies troublesome, and, as he afterwards discovered, living on poor land. A few weeks spent there, he returned to Montreal,—then took his way up the St. Lawrence. Weary with travelling, he spent a month with a farmer in the township of Edwardsburgh.

1032. "The fall of the year coming on, he took charge of a Common School in the township of Matilda. Here commenced his acquaintance with the Dutch, a people afterwards near to him. He taught school a few seasons, and in the fall of 1823, he became acquainted with the Rev. W. H. Williams. During that fall and winter a great revival took place in the Circuit. He obtained license as an exhorter, and did something, through Divine assistance, in carrying on this great work." So far we have heard Mr. Black speak of himself in

the *third* person, we shall now draw on his Journal, and allow him to speak in the *first*.

1033. "When Brother Williams came on the Circuit in 1823, he found about 173 members in Society, and in a few months the number increased to 400. During this good season, on a certain night, I had the following dream: I thought that H. Ryan, P. E., came to Matilda, and put me to break stones. I got on well with the work, and after a time, the Elder and I began to build. Shortly after, Elder Ryan told me it was his desire that I should give up the school and do a little in the Circuit.

1034. "I called a school-meeting—gave up that employment—bought a mare, bridle, and saddle, and with Christ in my heart, and the prayers of the Church, went out to warn sinners to flee from the wrath to come. I travelled on the Cornwall Circuit from March to September, 1824. In the month of June, (I believe) I attended the Local Preachers' Conference, which was held in Elizabethtown Chapel. Though I was well recommended from my Circuit, being a stranger to many of the preachers, they did not think it prudent to recommend me to the Annual Conference; nevertheless, they gave me license as a local preacher, and at the request of Elder Ryan, I returned to Cornwall Circuit to labor with Brother Williams." (He labored the next year on the Rideau, in the same relation.)

1035. "On a certain evening, my colleague was to preach at Peter Dellabaugh's. Bro. W. and myself, and another young brother, went into a back room for private prayer. Silent, we bowed ourselves before the Lord, expecting to hear His 'still small voice.' While on my knees a light appeared above my head, and soon it came, (I want words); and I instantaneously felt something of such a nature as deprived

me of strength. I fell on the floor. Oh, the blessing I enenjoyed! How sweet the memory still! Hallelujah! Sing glory Hallelujah!" Such wrestlings, and such pentecostal baptisms, on young preachers, are the precursors of glorious success in their ministry. But we travel eastwards.

1036. Ottawa this year (1823–24) rejoiced in the labors of the genial and clever, but Scottish little K. McK. Smith. Inadvertently we said, on a former page, that Mr. S. never labored on this Circuit as the appointee of the Conference, but only as a Presiding Elder's supply. That mistake we did not discover till it was too late to rectify it. We have not much now to add to what we then said of his preaching and character. He here secured the priceless prize of a faithful wife, in the person of Miss Weldon. There was no increase on his Circuit. Since writing the above we have learned that Mr. S. lost his health towards the close of the year, and his place was supplied by young Bissel, already mentioned. We hasten from places about which we have no facts, to those of which we have fuller accounts; not, perhaps, that there was more effected in the latter places, but authentic particulars relative to one Circuit usually illustrate the state of things in all parts of the work. On this principle, we shall dwell somewhat longer on—

1037. The Rideau and its preachers. This wide-spread Circuit enjoys the oversight of the paternal Healy for another year, during which he has the assistance of a colleague in the person of Charles Wood, of whom we get a few glimpses from Mr. H.'s journal,—the copy of the salient points of which we think preferable to employing our own words. If those extracts are only half as interesting to the reader as they are to the writer, they certainly will not be pronounced unreadable.

1038. Those who know the names and the localities will have some conception of the extent and manner of working the Rideau Circuit in those days, from these entries. The reader is advertized that we will put the miles travelled in parenthesis :—"Saturday, 2nd of August, travelled to Bro. Brown's (7); Sunday, 3rd, preached at Bro. Edmonds' class and Bro. Putmam's (4); Monday, 4th, preached at Bro. Tupper's (15); Tuesday, 5th, travelled to Landon's (10); Wednesday, 6th, preached at Vandusen's (10); Thursday, 7th, preached at Kerfoot's (16); Friday, 8th, preached at Andrus', and travelled home (20); Sunday, 10th, preached at Chester's, and attended prayer-meeting; Monday, 11th, put up at Bro. C.'s; Tuesday, 12th, travelled to Goulburn, with Bro. Wood (40); Wednesday, 13th, left my horse, and travelled to Shillington's (11); Thursday, 14th, preached there, and returned to Joseph Wilson's (6), and heard Bro. Wood; Friday, 15th, returned to Scott's (5), with Bro. W.; took our horses and returned home (42); Sunday, 17th, preached Bro. Lake's child's funeral sermon; Thursday, 19th, travelled to Vanbury's, in Oxford (16); Wednesday, 20th, travelled to Sniders', in South Gowan (7); Thursday, 21st, travelled to Sister Armstrong's (14); Friday, 22nd, preached there, and travelled to Bro. Ganzie's (5); at Sister A.'s baptized a child; Saturday, 23rd, preached at Ganzie's, and travelled to Snider's (6); Sunday, 24th, preached at the school-house in S. Gower, and at Vanbury's, in Oxford (7). Monday, 25th, returned home (16)." This was a pretty extensive route, yet the Circuit was not yet as extensive as they afterwards made it. This will appear in the light of the following entries:—

1039. Omitting his dates, observe the following journey: "Travelled to Bro. Jones', and preached at Mr. Eastman's.

[This was P. Jones 1st.] (20); travelled to Honeywell's [on the Ottawa] (25); preached at H.'s, and baptized four adults and one child, and administered the Sacrament. This was a day of joy to several souls." Again: "Travelled to Honeywell's (25). This day's travel was very fatiguing. I was in pain from my toes to my hips. Preached at Mr. Honeywell's and Mr. McConell's, in Hull. Yesterday, 10th, returned to Honeywell's, and rode one of his horses to Scott's."

1040. On the 20th and 21st of September he speaks of their holding their Quarterly Meeting, in Mr. Brown's neighbourhood, "in the school-house," the chapel, probably, not yet being finished. He designates it "a refreshing time." Then some imperative items of business call him to his former home, and he rides to Mr. Bass's, on the St. Lawrence, and travels to Potsdam on foot, 25 miles—preaches while there—and returns by Saturday to a Quarterly Meeting in Augusta; spends Sunday night with the Rev. T. Madden, and is at his work on Monday in Kitley.

1041. See what things were expected of a preacher in those days, and what shifts they had to resort to to get a place to live in:—"Tuesday, 18th labored in getting school wood," (that is, his quota of fuel for the common school, in proportion to the children he sent.) "Wednesday, 10th of December, being assisted by brethren Rose and the Huttons, moved my family six miles, to Caleb Edmonds'."

1042. "On Tuesday, 31st March, started for Hallowell." This was apparently to assist his Presiding Elder at two Quarterly Meetings and at two cases of inquiry into ministerial character. Just see how they travelled, toiled, and suffered:—"Wednesday, 31st to Dr. Hicocks' (23); April 1st, to Bro. Armstrong's," (J. R.) "in Kingston (27); 2nd, to Bro. Sills' (26); 3rd, to Hallowell (15); Sunday, 4th,

preached in the evening; the Quarterly Meeting was interesting to me; 5th, tarried in Hallowell; 6th, set out for Adolphustown—came to the ferry and could not cross—went to Thomas Casey's—and Bro. H. Ryan and myself left our horses, took his waggon and our baggage across on the ice, and then went to Mr. Moor's (12), and sat on the trial of J. P——, with brethren Smith and Metcalf," (the latter had to come from Perth); "we thought him innocent. On the 7th, Bro. Ryan and I went back to Casey's, it being frozen. We crossed the ice safely, and went to Bro. Carnahan's (8); Thursday, 8th, attended prayer-meeting at Casey's, and went to Bro. Dorland's (2); Friday, 9th, attended prayer-meeting at D.'s, and went to Bro. Huff's; Saturday, 10th, the Quarterly Meeting commenced, and in the evening Bro. C.'s trial came on at Dorland's." (This was the case of Mr. Chamberlayne, of which the reader has been informed, but about the particulars of which Mr. Healey thought it best to be reticent.) "Sunday, 11th, lovefeast, preaching, and sacrament—Bro. Ryan not being able to attend; Sunday evening at Dorland's. Monday started for home." Then passing on by rapid stages, lodging at Capt. Beach's and Dr. Hicocks', he is back preaching on his Circuit by Wednesday—a journey of 80 miles in three days, with such roads as he then had to traverse. Not till Thursday did he reach home. He piously remarks: "This has been a trying time: may God sanctify it to my eternal good!"

1043. On the 4th of June he was laboring to prepare a camp ground in Kitley,. "On Tuesday, 8th," it began. He says it "was attended with good to the members. There were several conversions, but the exact number was not known." Here was another out-door meeting wholly on week-days. We suspect some matters, besides revival work,

occupied their thoughts. Mr. Ryan had warned out the officials from the back Circuits. They were there somewhat in force, to whom he submitted the famous Elizabethtown resolutions; which were commended to them by the Elder, and, therefore received their assent. The Rev. Richard Jones, then a young leader, was one of the assenting ones.

1044. It will doubtless interest a few, if not the generality, by our giving below a list of the classes and numbers in Society, on the old Rideau Circuit, found in Mr. Healey's own handwriting—taken, probably, at the close of this his second year, and as a return to be made to Conference, inasmuch as his footing-up agrees with the total returned in the published Minutes, although he did himself an injustice, by adding wrongly, to the amount of five. In the following names, some of the old land-marks of the Circuit may be traced:—

1045. "Rideau Circuit Societies.

Grand River	20
Goulburn—Geo. Argue	18
Jas. Wilson	20
Archibald Magee	19
Wm. Morton	10
Thomas Shillington	22
John Poole	10
Beckwith—George Kerfoot	16
Kitley—Horace Tupper	23
John Butterfield	7
Elisha Landon	4
Montague—Asahel Vandusen	16
Marlboro'—Joshua Losee	73
Montague—Stephen Andrus	38
Walford—Solomon Edmons	46
His total	337."
True total	342

1046. Mr. Wood's health failed him somewhat on this hard Circuit. He discontinued travelling for four or five years, and settled in that country. The acquaintance of a fair daughter of one of the leaders—Mr. Andrus—whom he married, and the prospect of securing a good lot of land, may have had something to do in influencing this determination.

1047. We come now to the last Circuit on the two Upper Canadian Districts. The Perth Circuit has retained its accomplished Superintendent of last year, Mr. Metcalf, and he has had an assistant sent him, as the reader has already incidentally learned, in the person of the zealous Solomon Waldron, who has been indeed "sent further," according to Mr. Hallock's proposal. Mr. M.'s popularity increased, and the work went on. Multitudes of the *elite* of that then aristocratic little town flocked to hear him; and could Methodism then have secured a respectable place of worship, similar to those whom Government aided were enabled to build, instead of the little chapel built of round logs;—could he have preached there once a week instead of once a fortnight;—and could men of equal calibre been always sent to succeed him, it would not have experienced the long years of painful struggle it underwent, and it would now, in all human probability, occupy a position far in advance of what it does.

1048. A lovely flower, "blushing," comparatively, "unseen," in these far-off wilds, in the person of a Miss Ritchie the only daughter in a genteel Irish family, was appreciated by this man of refinement, who had an eye to the excellent and beautiful. He was married during the winter. Great repugnance to be forced by partial laws to be married by any but a minister of his own denomination, entailed a journey, with one single friend—the lady's brother—in very stormy

weather, across the St. Lawrence, to the State of New York, to have the solemn rite performed.

1049. We have already heard from his colleague, Mr. W., relative to his removal; we will now hear him about his labors while on the Circuit:—"June 12th, 1823, attended Local Preacher's Conference, at Waterloo: license renewed, and sent to travel on the Perth Mission. The people said,—'Metcalf makes the log-heaps, and Waldron sets them on fire.' A glorious work! Here in a vision of the night I saw the sun and moon united into one!"

1050. We have only room for one incident, which portrays his Elder, and the state of things at that time:—"Feb. 8th, H. Ryan attended our Quarterly Meeting—good time—took me with him to the Rideau Quarterly Meeting. On the way, he drew some refreshments from his old portmanteau, which consisted of raw fat pork and dry bread, washed down with cold water. In the Long Woods his jumper broke down. I dismounted, took his battle-axe, which he carried, twisted some withes, and soon put his 'pung' in running order. We reached Father Brown's in time for supper, and a good Quarterly Meeting."

1051. Despite Mr. Waldron's removal in May, described in another place, a clear advance of one hundred was reported by Mr. Metcalf. We are happy to preserve a fragment from his pen in the published report which follows:—

"Extract of a letter from the Rev. Franklin Metcalf, dated Perth, Upper Canada, January 28, 1824. At the last Genesee Conference I was appointed as a Missionary to this new settlement, of which Perth is the principal village. With the assistance of Brother Waldron, my worthy colleague, I have formed a four weeks Circuit; and, notwithstanding our difficulties have been many, and even discouraging, we have

succeeded in establishing a Society of upwards of 100 in this place, and of forming Societies in other parts of the Circuit. In one neighborhood a gracious and powerful work has been wrought, and a Society of about 40 has been formed, several of whom had been Roman Catholics. Among these happy subjects of grace is an elderly lady upwards of fourscore years of age, at the time of her conversion. To hear her expressions of gratitude to God for His pardoning mercy is truly delightful and encouraging. May God carry on the gracious work."

1052. Before we draw this year's affairs of the two Upper Canada Districts to a close, preparatory to taking the preachers to the next Annual Conference, which was to be strictly Canadian, and a very important one, we will introduce the European brethren and their works in Lower Canada. The bulk of our second volume is becoming too great. This, with the slender materials we have at our disposal, which are trully authentic, will force us to despatch what relates to this department this year (1823–24) in as summary a way as possible.

1053. The nominal Stations for the year indicated were as below; but the system of prospective appointments makes the actual position of the several laborers at any given time very hard to determine. We copy from the *Magazine*, only changing the order of the Circuits.

"THE CANADA DISTRICT.

"JOHN KNOWLAN, *Chairman.*

Kingston,—John Hick.
Ottawa,—(One wanted).
Montreal,—John Knowlan.
Odelltown, *Bentonville* and *Russeltown*, } James Booth.

Caldwell's Manor,—Henry Pope.
St. Armand's—John de Putron.
Shefford,—Matthew Lang.
Stanstead,—Richard Pope.
Melbourne,—Joseph Stinson.
Three Rivers,—(One to be sent.)
Quebec,—Richard Williams."

1054. We can hardly pretend to give a consecutive account of these Circuits and the laborers thereon, but shall produce such fragmentary hints as have fallen in our way adapted to illustrate our inquiries. Kingston has exchanged Mr. Williams for Mr. Hick, beyond which we know but little more of the place or of him for the year. "Ottawa" (River, doubtless,) was to have had a Missionary, but none was ever sent. Under a future year, we shall have some explorations to mention on that ground, but they never resulted in an appointment. Mr. Knowlan remains in Montreal, but we have no particulars of him.

1055. Mr. Booth, the first regular Missionary that accomplished any thing at Odelltown and neighboring places, met at first with some difficulties from Mr. Ruston and his Society, mentioned on a former page; and for a time separate services were kept up at the same time and neighborhood. Mr. R., however, removing to another place, peace was restored, and a church was built before Mr. Booth left the Circuit. The following extract of a letter will show what he had achieved by the 4th of August, 1823:—

1056. "The last quarter we had an addition to our Society of twenty members. I had suffered much from want of local preachers and suitable persons to conduct prayer-meetings, and to attend to those places to which I could not go; but God has raised up a few who promise to be useful. The

country wants laborers, My Circuit is composed of four townships: Odelltown, Hemingsford, Burtonville, and Sherrington. I also visit once a fortnight the Isle-aux-Moix and Caldwell's Manor. In four of these townships not a single minister of any denomination is stationed."

1057. It appears from the above that Caldwell's Manor had not yet received any minister to itself for this year up to the date of this letter; and we think it morally certain that Mr. Henry Pope never went there. From Mr. De Putron and St. Armand's we have no account.

1058. Shefford has a preacher newly appointed from Europe—young, zealous, healthy, and laborious. The very picture of health and strength was he. Rather undersized, compact, florid, handsome, active. Activity was his very element; and he was destined to win many souls to Christ. This was Matthew Lang, of whose early life his obituary briefly says:—"Matthew Lang was born in Ireland, in 1798, and was brought up at Preston, Lancashire. In this town, when about sixteen years of age, he was converted to God, through the instrumentality of Wesleyan Methodism; and at the age of twenty-five, after having most successfully discharged the duties of local preacher and exhorter, he was called into our ministry, and appointed to Canada, where he labored as a faithful and diligent Missionary during the rest of his life."

1059. Of the time and manner of his arrival we have an account in the following extract of a letter from the Rev. Henry Pope to the author. "In November, 1823, our chapel," (Three Rivers,) "was ready for use, and when I was about to apply to my brethren for help to preach the dedicatory sermons, two new missionaries, (Joseph Stinson and

Matthew Lang,) arrived from England. Bro. Williams, who was then stationed at Quebec, brought up our promising young brother, Stinson, and our Sabbath services were refreshing, and highly appreciated by intelligent congregations."

1060. Mr. Lang subsequently extended his labors into the Sutton country, where he was made the instrument of a very great revival, and where his "name is still as ointment poured forth." Of the laborious Richard Pope, on Stanstead, we have no particulars.

1061. Melbourne enjoyed the labors of one of the newly-arrived,—the youthful Stinson. A comlier young man than whom, at that time, would not be easily met among ten thousand. He was of average size, compact, deep chested, straight, agile, and strong to a degree. Fair and florid in hair and face, with a restless, brilliant eye. His manners, too, were sprightly and genteel. A fearless horseman, also, he was just the man for the country.

1062. He was as lovely in mind as in person. Although there was no cant or grimace about him, his was a pure, generous, courageous heart, full of good impulses. Well educated, and naturally tasteful, with a lively, though not lofty, imagination, joined to an oratoned voice, no wonder he was popular.

1063. His official obituary says: "His birthplace was Castle-Donington, Leicestershire; but the place of his second birth Gainsborough, Lincolnshire, a few miles from which the ounder of Methodism was born. His was the advantage of godly parentage—his father and mother having been both honored and useful members of the Methodist Church. Before he reached his twentieth year he was soundly converted to God —a change which was demonstrated by a difference in his spirit, employments, and associations. His promising talents

commanding the attention of the Church, after the usual probation and acceptance as a local preacher, he was proposed and accepted for the Missionary work; and in 1823 he was appointed to Eastern Canada, where, in Montreal and other places, there are fruits of his popular and useful ministry remaining to this day."

1064. Three Rivers, which appears with "one to be sent," we know enjoyed for the most of the year of which we write, the efficient labors of the Rev. Henry Pope, as appears from what we have already furnished. The following extract will show that he was not at Caldwell's Manor. It is valuable, also, in what he says of his Station, of Mr. Stinson, and of a laborer in the field with whom we shall now have to bid farewell, while it illustrates the injustice done by the system of *prospective appointments* to the Missionaries, as well as the perplexity it entails on the historian of Wesleyan Missions.

1065. Mr. Pope, resuming the matter of the chapel-opening in Three Rivers, observes:—"We wanted a large Bible for the pulpit on this special occasion, when Bro. Stinson gave me the pleasing information that a gentleman of Reading (my last Circuit in England) had sent me as a present a large box of books. On opening it I was gratified to find, among many excellent books, a large Bible, which I immediately placed in the pulpit, for the future use of the House of God. The Rev. Benjamin Hillier, who succeeded me at Melbourne, was sent by our Committee in London to the West Indies, where he had previously labored, and was one of the five Missionaries drowned when the *Maria* mail-boat was wrecked. I accompanied Bro. Stinson to that Circuit to supply his place. The people there were much pleased with him: but his stay there was short. In May, 1824, I was sent to Montreal, where I remained two years; but my name

stands on the English Minutes for only one year! The reason was this:—The Committee at home then commenced a measure which has proved mischievous to the Missionaries, especially to some of them who have returned to England. The measure I allude to was their stationing the preachers *prospectively*. Hence, when my appointment was for Montreal the *second* year, in 1825, the Committee at home printed my name in the Minutes as being at Charlottetown, Prince Edward Island to which place, however, I was not intended to remove till the following year, 1826."

1066. Mr. Williams removed from Kingston to Quebec, but the only glimpse of him we get through the year is the incidental reference given by Mr. Pope. Without striving to determine the progress on the respective Missions, we simply give the numbers returned for each place at the end of the year, as furnished by Mr. Playter:—Quebec, 82; Montreal, 151; Kingston, 103; St. Armands, 260; Melbourne and Three Rivers, 91; Stanstead, 52; Shefford, 162; Caldwell's Manor, 32; Odelltown, &c., 180. Total, 1,113—only an increase on the year of 32.

1067. Two names we have been accustomed to see in our lists of Stations from year to year—and one of them for seven or eight years—we shall see no more. It is, therefore, fitting we should bid them a respectful and affectionate adieu. These are Messrs. Catterick and Hillier. The fate of the latter has been already referred to; but, crowded as is our book, the following lines on that tragic event may find a place.

1068. On Monday, the 27th of February, 1826, a party of five Wesleyan Missionaries, with their wives and children, left the Island of Monserrat, after a District Meeting, in the Island of St. Kitts, to return in the *Maria* mail-boat to their respective Stations in Antigua. Their time on board was

spent in praise, and prayer, and religious conversation. The weather became excessively stormy, and during the darkness of night the mail-boat struck upon Sandy Island, a short distance from the entrance into the harbour of St. John's. After the most untold sufferings, under which they strengthened each other by mutual exhortations, the harrowing details of which we have not room to give, during which several lives were lost. On Thursday, the 2nd of March, Mr. Hillier, weakened though he was by suffering and fasting, proposed to swim to the nearest shore to obtain relief, saying he "thought it to be his duty." The only survivor says,—"After praying for each other, he shook our hands, saying 'Farewell! God bless you! If we meet no more on earth, we shall meet in heaven.'" After a noble but fruitless struggle, he had to succumb to the power of the currents and the force of the waves, and sank in the mighty depths of the Carribbean Sea. He left a wife and three children to mourn his loss. The only survivor to tell the tale,—except two men who sprung into a boat as the vessel settled down, and were picked up the following day,—among children, women, missionaries, captain, and crew, was a Mrs. Jones, a missionary's wife.

1069. The following official obituary of Mr. Catterick, supplies the lack of information concerning his early life, which we could not furnish when we desired to, and puts in a summary form the very least we should desire to know about his history subsequently to his leaving Canada:—"Thomas Catterick, who died in the seventy-fifth year of his age, and the forty-fifth of his ministry. He was appointed in 1816 to British North America, where he labored with acceptance and success about seven years. He subsequently occupied several spheres at home, till the year 1851, when he was compelled by infirmities to retire from the active service. He still ac-

ceptably employed the strength he had in various ways. He was a man of truly devotional habits and strong faith; meek in disposition, yet unshrinking in the performance of duty; in short, he lived and acted as 'seeing Him who is invisible.' His preaching was plain, earnest, and instructive. He was a good minister of Jesus Christ. For the last two years he was confined, in a great measure, to his house, and not unfrequently to his bed. He was graciously supported in all his sufferings, so that patience had its perfect work. He died in great peace, April 21st, 1861."

1070. The first stage of Mr. Case's last, long residence in Canada, closed with the organization and first session of the Canada Annual Conference, which was of very great importance, for the reasons very pertinently presented by the Rev. Dr. Green, which we adopt:—"This Conference, which met on the 25th of August, 1824, was very important almost in every point of view.

1071. "1. It was the first organization of Ministers on Canada soil, having for its professed and exclusive object the cultivation of the Canadian field. In this respect it was the nucleus of that grand Conference movement which was destined in its increasing and expansive energy to raise up the United Societies of the Province to that lofty position of civil liberty which they now enjoy, and by which they have been enabled to confer untold benefits upon themselves and the Christian community at large.

1072. "2. It was the Conference at which the first Missionary Society was formed, and a regular Constitution adopted—a Society which, under Divine direction, and by the gracious aid of His Holy Spirit, was to play such an honorable part in the evangelization of the country, the christianization of the aboriginal Indian tribes of our Provincial forest, and the

extension of a pure gospel and gospel privileges to the remotest bounds of our new settlements.

1073. "3. It was by the wisdom and piety, as well as by the timely and valuable exertions of this Conference, that a miserable conspiracy was arrested, and an incipient rebellion put down, which threatened to tear the Church in pieces. The Quarterly Meetings to whom Mr. Ryan submitted the rash resolutions, did agree to them before the assembling of this Conference. Under these circumstances, two Bishops came to the Conference in Hallowell. Bishop George entered the Province at Cornwall, and visited the Circuits in the East. Bishop Hedding took Dr. Bangs," (who was very influential in Canada,) "and entered the country at Sandwich, passing down through the Western Circuits. The result of their joint deliberations was this:—The Conference and the Bishops agreed to use their best exertions to obtain a legitimate separation at the General Conference of 1828, and Mr. Ryan and his party agreed to await the decision of that body before they took further steps for an independent Church in Canada."

1074 This result was largely indebted to a meeting of a contrary tendency to the one held in Elizabethtown, convened at Stoney Creek, in Mr. Case's District, in which the two brothers Ryerson, John and William, then beginning to come into notice, took a very prominent part, as well as by the Episcopal visitations above described. The writer, then but a boy, remembers the arrrival of Bishop Hedding, and the cavalcade which attended him, together with the tranquilizing effect of the interview on the York Society. A public service was held. Nathan Bangs preached with great cogency and power. The Bishop gave one of his exhilirating addresses at the end of the sermon, and closed the public service. The Society was then detained, and addressed on the subjects of

irritation, by the Bishop and Mr. Bangs. Next followed a conversation, in which Messrs. Caffry, Hunter, and D. Lackey took a part in the interests of discontent; while Messrs. Patrick, Dr. Morrison, and Dr. Stoyles responded on the other side:—all these of the Society. The Revs. D. Culp and J. Ryerson were among the most earnest of the preachers for the continuance of things as they were. The majority of the people left very well satisfied that nothing should be done hastily in the matter. Nearly all the Western preachers were present at that meeting: they were a grave looking company of men. Several of them were very coarsely dressed, in clothes of home manufacture, both as it respects material, dyeing, and tailorship.

1075. The membership for the Upper Province at this eventful Conference stood as follow:—Whites 6,072, Colored 22, and Indians 56, making 6,150 in all. At the close of our previous period, the Conference of 1815, the membership, reduced by the war, stood as low as 1775. Thus, in the lapse of nine years, the membership of the Church had augmented more than three-fold. The ministry in that time was increased from fourteen to thirty-six. The six thousand one hundred and fifty Upper Canada Methodists, joined to the one thousand one hundred and thirteen of Lower Canada, made the communicants within the pale of Methodism for the two Provinces no less than 7,263.

1076. It will not, perhaps, be objected if we close the account of this period with a published letter from the hand of Mr. Case himself, which, though it is detailed, furnishes several particulars relative to names and sums connected with the first Conference Missionary Society and its branches, which all the friends of that noble cause would like to see put on permanent record and preserved:—

"CANADA CONFERENCE.

HALLOWELL, U. C., Aug. 31, 1824.

1077. "Rev. and Dear Sir,—The Canada Conference was closed yesterday, after a session of five days. The result of this Conference has been far more favorable than was anticipated. By the divine blessing, peace and unanimity have been restored to the Church in this country. Among other events at the Conference, of a pleasing nature, is the establishment of a Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church; the constitution of which is in accordnnce with the design of the Parent Institution.

1078. "The Society was organized on the 28th inst., when the following officers were elected:—Rev. Thomas Whitehead, President; Rev. Thomas Madden, Vice-President; Rev. John Ryerson, Secretary; Rev. Isaac B. Smith, Treasurer. In the infant state of the Conference, it cannot be expected that the proceeds of its Society will be large. But as a common centre, this Auxiliary will receive the avails of the numerous Branch Societies, which it is expected will now be increased through the Province.

1079. "To the vast wilderness of this country are thronging thousands of the poor of Europe, and the older settlements in America; who, but for an Itinerant Ministry, would be almost entirely without the means of religious instruction. The imperious necessity, then, of our ministry to these new settlements;—the cordiality with which our Missionaries have been received by the people; and the success which has attended their labours; as well as the willingness, and ardent zeal, with which our pious and enterprising young men have engaged in this good work, leaves the subject without a doubt in our

minds, that we are called to preach the Gospel to the destitute in the new settlements of Upper Canada. The Indians, too, in several places, are awakened to a concern for their eternal welfare, and about fifty-six afford evidence of a work of grace upon their hearts. Several of them, from their talent and zeal promise much usefulness to the natives of their own tribes, There are thirty-six natives who belong to Society in the Grand River Mission. This Mission presents a delightful prospect; shewing the power of a gracious influence to reclaim the abandoned, to mend the heart, and to comfort the soul with assurances of mercy and hope of a blessed immortality. At the school-room lately erected for the double purpose of schools and meetings, twenty-five Indian children are daily taught the rudiments of reading; and such has been the advances they have made, that eleven of them can now read in the New Testament; though the school has been in operation but about nine months. The Sabbath School is also faithfully attended by these children, and some of them have committed to memory considerable lessons in the New Testament.

1080. "In a letter of the 10th of August, we learn that the School and Society are both rising. Awakenings have commenced in some families in the Caguga tribe, among whom is a respectable chief, who, yielding his former opposition, has become a constant hearer, as have also several of his tribe.

1081. "For the encouragement and support of this good work, several Branch Societies have forwarded the amount of their collections, and which have been received, and accounted for as follow:—

Ancaster Branch Missionary Society . .	$23 00
Lyons' Creek (amount omitted in last report) .	5 00
Trafalgar Branch Society	10 00

Thorold Branch Society	$5 00
Smithville Branch Society	9 25
Saltfleet Branch (50 Missionary Collectors) .	22 00
Bertie Branch Society	7 50
Lyons' Creek Branch Society	7 62
Long Point Branch Society	4 00
Beverly Branch Society	5 00
Stamford Branch Society	23 00
John Keagey, a donation of $13 25. $5 appropriated towards the Indian School Room, leaving for further Missionary purposes,	8 25
Amount received from members of the Canada Conference Auxiliary	15 38
	$144 08

1082. "Several Reports have been received from the Secretaries of Branch Societies, but our time does not admit of inserting extracts from them. Some further accounts will soon be forwarded relative to the gracious work now progressing among our Indian friends on Grand River.

"Your's affectionately in Christ,

"W. CASE.

"Rev. T. Mason, Cor. Sec. M. S. M. E. C."

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1. Methodist church in Canada. 2. Case, William.

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